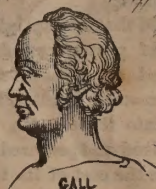


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## The Journal.

Man, know thyself. All wisdom centers there;  
To none man seems ignoble, but to man.—Young.

### SIR ROWLAND HILL.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

THE likeness herewith presented is that of one of the most useful men now living; nor can he be regarded in any other light than as one of the leading benefactors of the age—the originator of penny postage; a system by which the people of a nation are brought into the freest and most intimate relationship with each other—a system by which an exchange of thought, sentiment, and feeling may be accomplished at the smallest possible cost. Let us see what was the character of its projector.

Look at that face so full of meaning! There are no dormant features here. Then look at the head with its ample brow, top, and base, and observe the very large perceptive faculties through which he displayed that practical common-sense so readily responded to by common-sensed people. Last, but of equal importance, observe the build of the body, with its large, broad, and deep chest, with heart, lungs, and other internal organs



PORTRAIT OF SIR ROWLAND HILL.

amply developed. Unfortunately for us, we can not represent temperaments with black ink on white paper. We need the colors as well. But we may state that his was a combination of the sanguine, lymphatic, and nervous, or in the new naming, the vital, mental, and motive, which are distinctly indicated.

Here is good digestion, good circulation, with ample breathing powers, and sufficient activity of both brain and body to give motion to the whole.

The three more prominent group of organs in the brain are, first, the perceptive faculties, located over the eyes, including Individuality, Form, Size, Weight, Order, Calculation, and Constructiveness, with large Comparison and Human Nature. The second group embraces Form, Approbateness, Self-Esteem, Hope, and Conscientiousness. The third, the executive or propelling powers, embracing Combativeness, Deconstructiveness, and Acquisitiveness, warmed up by



a very ardent social nature. Love of home, friends, children, and the opposite sex are plainly indicated, both phrenologically and physiognomically. Now observe the eye with its large sack, as though the eye itself were pressing outward and downward. These signs indicate freedom of expression in both writing and speaking; and he could communicate his ideas in the language best adapted to make himself understood. There is less Ideality and Sublimity than Language, consequently his mind does not expend itself in imagery, or even in poetry or art; but his is a mind adapted to facts—practical common-sense facts—and he devotes himself more to the useful than the beautiful. Such men are workers in whatever sphere they engage, be it mechanical, agricultural, commercial, or professional.

Had he remained a schoolmaster as he commenced, he would have risen to the top round of the ladder as such; had he devoted himself to commercial pursuits, his name would have been borne on the wings of the wind among all the shipping; had he been in some mechanical or manufacturing line, the same perseverance, practical common sense, industry, and executiveness would have placed him in the lead. But fortunately for England and for the world his mind was directed to the matter of cheap postage, and he so simplified and systematized this work as to place his name on the roll of honor among the great reformers.

The Penny Postage System would seem at first thought to be a matter of small moment; but when looked at in all its ramifications and in its bearing on all our interests, its immensity will be appreciated.

It is enough for us to show that the character of the man and his organization were in the most beautiful harmony. His head, body, and mind were adapted to the work he undertook, and he carried it out successfully. A smaller mind would have failed. Many minds would have made confusion; but his, a single and comprehensive mind, planned out the whole and put it into execution.

We might give a more detailed analysis of this most excellent character, but we will leave it here to be studied in all its lineaments by those who may feel disposed to compare head, face, body, and character of the successful schoolmaster, the great projector, and the good citizen.

#### BIOGRAPHY.

Rowland Hill was born in 1795, and was devoted through all his early years, even from boyhood, to the profession of a teacher. His laborious public life commenced about thirty years ago, when he quitted his school of Hazelwood, near Birmingham, and joined an association for founding the new colony of South Australia, on Mr. Edward Gibbon Wakefield's plan of paying the cost of the immigration of laborers out of the money raised by the sale of waste lands. An Act of Parliament for the execution of this scheme was obtained in 1834, and a Royal Commission appointed, of which Mr. Hill was the secretary. While busied with this successful experiment, he likewise found time to take an active part in the proceedings of the Society for the Diffusion of

Useful Knowledge, and himself invented a new printing-machine to supply the immense sale of the *Penny Magazine*.

It was in 1836 that he applied himself to study the question of post-office reform. His mind seemed fastened on certain leading facts. He saw that the cost of a letter to the post-office was divisible into three parts. First, the letter had to be received and prepared for its journey; secondly, came the cost of its transit from post-office to post-office; thirdly, there was the delivery of the letter and the receipt of the postage, letters being in by far the greater portion dispatched unpaid. The defects of the system which then existed were manifest under each of these heads.

In estimating the first of the items of cost—receiving the letter and preparing it for its journey—Mr. Hill observed that the postage not only varied in proportion to the distance the letter had to travel, but that the clerk had to ascertain whether the letter was composed of one, two, or three sheets of paper. The rate of increase was also, in both cases, exorbitant, and bore no proportion to the small additional cost imposed upon the post-office. The duty of charging distance and weight thus became a complicated operation, occupying no little time and a large staff of clerks. The next item of cost—that of transit from post-office to post-office—underwent the same searching scrutiny. It was with surprise, not unmixed with incredulity, the world listened to Mr. Rowland Hill's announcement that the expense of conveying a letter from London to Edinburgh, even in those days of mail-coaches, was only the ninth part of a farthing! On careful examination, however, this estimate was verified. The third charge was that of delivering the letter and receiving the postage, which involved much trouble, exposed the post-office to frauds and defalcations, and rendered necessary a multifarious and complicated system of accounts. The less money the postmaster handled the better for all parties. This was clear to everybody, but how could it be helped?

The best, if not the only, means of lessening the cost attendant on delivering the letters from house to house, and the trouble of taking the money, was to devise some plan of prepayment which should throw the cost of correspondence on the sender, instead of the receiver, of a letter. Little would have been gained by transferring the trouble from the distributing-office to the receiving-office. But Mr. Rowland Hill found a remedy for this difficulty in a proposal for prepayment by stamped labels, whereby both the receiving and distributing office should be relieved from the duty of collecting postage.

Mr. Hill having fully matured his plan, explained it in the year 1837 in a brief but lucid pamphlet. The project seemed almost too splendid to be mooted and realized in the lifetime of the inventor. Yet he propounded his plan with so much soberness, and with such an intimate knowledge of post-office organization, that the public opinion of the three kingdoms was almost immediately enlisted in its favor. An agitation in favor of penny postage spread like wildfire. Thousands of petitions poured into the House of Commons. Toward the close of 1837,

the Lower House appointed a committee to investigate the merits of penny postage. In the course of the inquiry, which was continued throughout the year 1838, Mr. Rowland Hill successfully vindicated his plan against official opposition and misrepresentation. He ended by convincing first the Committee and then the public that he "knew what he was talking about."

Mr. Hume, Mr. Wallace, and the advanced Liberals of that day, took up Mr. Rowland Hill's penny postage with an earnestness not unworthy of its importance. If they did not make the adoption of his project a condition of their continued support to Lord Melbourne's Government, they expressed so judicious a reserve in regard to their future Parliamentary course, that the Government gave way.

In 1839 the Penny Postage Act was passed, amid the joy and congratulations of the entire kingdom; and on the 5th of December in that year Rowland Hill witnessed the practical adoption of his views by the establishment of a uniform rate of postage. At first, and for a short time, in order to accustom the post-office to the change, the postage was fourpence per single letter inland, to whatever distance conveyed. Then, after a short term of probation, came a day ever memorable in the annals of social progress. On the 10th of January, 1840, the postage on all inland letters weighing not more than a  $\frac{1}{2}$  oz. was reduced to a uniform charge of one penny.

In 1860 Mr. Hill received from the Queen the (civil) order of Knight Companion of the Bath. He has lately resigned his post as secretary of the post-office, and retired to a more quiet and private life.

Figures, when they deal with high numbers, are never realized in their full force and effect. Yet a few figures will prove, better than any words, the vast and rapid development which we owe to penny postage. A comparison of the year 1839 (the one immediately preceding the adoption of penny postage) with the year 1861, gives the following results:

An increase of chargeable letters from 76,000-000 to 517,000,000, or nearly eight-fold.

An increase in the number of public receptacles for letters (post-offices, pillar-boxes, etc.) from 4,500 to 14,354, or more than three-fold.

An increase of gross revenue from £2,390,763 to £3,402,691.

An increase in the number of money orders issued, from 188,921 to 7,580,455, or forty-fold.

An increase in the amount of money orders issued, from £313,124 to £14,616,348, or nearly fifty-fold.

Such are the results of Sir Rowland Hill's labors in the reform and administration of the postal system of England, which has since been adopted, in the main, by all civilized nations.

**PRAYED TO DEATH.**—A young woman recently died at Honolulu under the belief that she was being "prayed to death." The Polynesian says it is a common thing for a native to hire another to pray his enemy to death; and so great is the power of imagination that the victim, having been made aware of the occurrence, dies.



## "Signs of Character."

Of the soul, the body form doth take,  
For soul is form, and doth the body make.—*Spenser.*

### PHYSIOGNOMY.

### THE VOICE,

#### AS INDICATIVE OF CHARACTER.

Sound or audible noise uttered by the mouth, either of human beings or of other animals. We say the *voice* of a man is loud or clear; the *voice* of a woman is soft or musical; the *voice* of a dog is loud or harsh; the *voice* of a bird is sweet or melodious. The *voice* of human beings is articulate; that of beasts inarticulate. The *voices* of men are different, and when uttered together are often dissonant.—WEBSTER.

#### PHYSIOLOGY OF THE VOICE.

The principal organ of the voice is the larynx, a complicated apparatus of cartilages, muscles, and ligaments, which it would be difficult to describe so as to be understood by the reader unlearned in anatomy, but which may be compared to a reed instrument; the vocal ligaments (two narrow bands of yellow, highly elastic tissue) answering to the vibrating metallic slip called the reed; the sides of the larynx, with their projecting pouches, serving to swell the volume or alter the tone; while the epiglottis, by its opening and closing, performs its part in admitting or checking expiration; and the numerous muscles, by varying the positions of the different parts, provide for a variety of notes far greater than any human mechanism has been able to produce by a contrivance so simple.

The immediate cause of the sound called voice is the vibration of the vocal ligaments, produced by the forcible expiration of the air from the bronchial tubes and trachea, the ligaments having been first rendered more or less tense by the action of the proper muscles. In the low notes the ligaments are lax, and are only rendered tense by the pressure of the air. In the high notes, on the contrary, the muscles are called into full action and the ligaments rendered exceedingly tense. The vocal ligaments in man are longer than those in woman in the proportion of three to two, and from the greater vibrations consequent upon this, his voice is deeper and heavier, though capable of sounding the highest notes also.

Male voices are classed according to the vibratory power of the vocal chords, as bass, baritone, or tenor, the last being the highest, and dependent upon the inferior length of the vocal chords. Female voices, in a like manner, are classed as contralto, mezzo-soprano, and soprano. The ordinary compass of the voice in singing is about two octaves; but some eminent singers have been able to extend it to three octaves, or even more. In speaking, the range of the voice is much less, one and a half octaves being the utmost limit with good speakers.

The nasal cavities and the frontal and maxillary sinuses (A and B, fig. 1) are also concerned in the voice, and without their full development there can be no strong, deep, heavy, masculine voice. It is for this reason that the voice changes at puberty, at which time these cavities expand, giving prominence to the brows, the nose, and the upper jaw, and the manly form

to the face. In the female the expansion at this period is much less, and the change in the voice correspondingly small.

It is interesting to notice in both boys and birds the peculiar inflections of the voice, when changing from boyhood to manhood, and from the gosling to the goose; but that which interests us most is the indication of character manifested in the voice.

#### DIFFERENCES IN THE VOICE.

Each class of musical instruments and each individual instrument, be it violin, organ, piano,

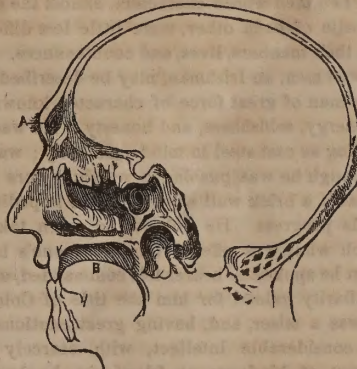


FIG. 1.—FACIAL SINUSES.

harp, flute, fife, or drum, has a "tone" peculiar to itself; so it is with every bell in every church steeple, and every whistle on every locomotive, factory, and steamer. One accustomed to the peculiar voice of a particular bell or whistle can detect in an instant, and state at once to what it belongs—to what church, steamer, or locomotive. The hearer becomes accustomed to different voices or sounds, and knows how to locate and identify them. It is the same with each and every animal. Every lamb knows the voice of its mother, and every sheep knows the voice of her lamb—though it may be gamboling among hundreds of others. Could not the human mother, who has once heard the cry of her babe, distinguish it from any other? The same rule holds good when applied to all voices, and to all sounds made by the same instrument.

#### VOICE—CHARACTER.

The voice corresponds precisely with the character of the instrument by which it is made—be it the cooing of a dove, the roaring of the lion, the growl of the tiger, the bellowing of the ox, the bleat of the sheep, the crowing of the cock, the grunt of the pig, the neighing of the horse, or the braying of an ass—each has a voice according to his character.

The voice of civilized man is one thing, that of the savage quite another. The intonations of the one, modified by cultivation and refinement, are very different from that of the other, unmodulated by this cultivation. The savage has a coarse, indistinct guttural voice; while that of the cultivated man is more sonorous and musical. So among the high and the low of the civilized races. For example, notice the voices of two Irishmen; the one educated and refined speaks on a low or moderated key, regulating all his intonations, suiting each thought and emotion with a proper word suitably expressed. He also regulates his temper as well as his voice. The

other speaks on a high key, and at the top of his voice, without modification or regulation, and flies into a passion on the slightest occasion.

By cultivation, the one has brought the propensities into subjection to the intellect and moral sentiments; while the propensities of the other run riot with the passions as with the voice. Show us a person of either sex who does not modulate the intonations of the voice when speaking, and we will show you a person who does not regulate the passions or the temper.

Every person expresses something of his character in all his talk, walk, and actions. If the base of the brain in a cultivated person predominate, the voice will be heavy, expressed with vigor and force corresponding with the degree of executiveness which he possesses. If the middle range of organs be largest, the tones will be more musical, expressing the poetical and oratorical feelings. If the top-head predominate, the voice will be still more subdued, the intonations harmonizing with the sympathetic, spiritual, and devotional.

The same voice will be modified by the subject on which it is exercised. When Jenny Lind sang the little love song—

"Coming through the rye,"

she gave expression to the social feelings, and the voice was lively, rattling, and joyous, and the people all laughed and were merry. But when she sang—

"I know that my Redeemer liveth,"

there was a grandeur and solemnity in her tones which seemed unconsciously to lift her vast audience to their feet, and hold them spell-bound by the magic of her voice. Who that ever heard her in this can forget?

Tell us what sort of music you like best, and you thereby reveal your true character. If it be love songs, which proceed from the social nature, it is in that that you predominate. If war songs, referring to the roar of cannon, the rattle of musketry, to blood and carnage, then there is where you "live." If it be to the more artistic warbling and trilling, which excites Ideality and Imitation, that indicates the predominance of another set of organs. But if it be sacred, which is the highest of all music, that you like best, it is an evidence that you have an upper story to your brain, which if properly exercised would enable you to appreciate and practice, more or less, the divine teachings of Christianity.

Thus, the voice indicates character. A passionate man with a heavy base to his brain will have a harsh, gruff voice, and all his gestures will be downward, in the direction of his propensities. A social, domestic, and loving nature will have a more tender and flexible voice corresponding with this disposition. The affections caress much, but say little; lovers are more silent than talkative, and their words are but whispers.

The actor who assumes to represent human character must have the organs in the upper side-head, including Secretiveness, Imitation, Language, etc., largely developed, and, if adapted to his calling, will give the right expression of voice to suit the character—be it Hamlet, Macbeth, Falstaff, Iago, or Shylock—be it in tragedy or comedy.

The devout clergyman, when he appeals to the



Throne of Grace, speaks through his moral and religious sentiments, and his voice is mellow, sweet, and subdued. How welcome to a sin-sick soul is the pleading voice of the good man when he asks forgiveness for the penitent wrongdoer, and a blessing on all! If he be a converted man, a true Christian, there will be a grace, a gentleness, and a charm in his voice which will win all hearts to the truth, except, of course, "those who have ears but hear not, and eyes but see not," nor an intellect to understand.

Compare any ten clergymen who have devoted themselves half a lifetime to their high calling, with an equal number of boxers of the same age, and notice the tones of their voices. Do you not think you could tell even in the dark "which was which?" Certainly you could. There is something in every voice which attracts or repels. Compare the voice of the gentle lamb with that of the ferocious wolf; of the loving mother and praying father with the ravings of dissipated demons in human form.

#### REMEMBERING VOICES.

Once accustomed to certain voices, we can remember them for years. Blind men readily recognize a voice they heard twenty years ago. An acute ear is as sensitive to impressions, and almost as retentive of them, as the eye.

There are diseases, obstructions, and physiological defects by which the voice becomes impaired, which would prevent us from judging correctly the character of such persons. Our remarks are intended to apply to those in a normal or healthy state.

#### STAMMERING.

Impediment in speech called stuttering or stammering is a *nervous* difficulty, rather than organic, and should be treated accordingly. It is quite possible to overcome the difficulty in all cases without recourse to artificial means. All the specifics advertised by quack impostors, who charge from \$20 to \$50 for traps to wear in the mouth, which cost fifty cents, are utterly useless. A careful training of the vocal organs from early infancy would secure the child against this infirmity, which is often acquired and becomes a fixed habit for want of proper care.

At another time we will devote a page or two to this subject, and put our readers who need instruction therein on the track to overcome the difficulty. Meantime, we would guard them against impostors.

In conclusion, we repeat, the voice indicates character. By cultivating particular faculties of the mind, we thereby cultivate the voice. We speak—as it were—from and through, and from and to, particular organs of the brain, and the intonations of the voice correspond. If we are in anger, and speak from the passions, in time voice and passion assimilate, and this type of character becomes established. If, on the contrary, we live more in the intellect, and in the moral and spiritual sentiments, we become all the more humane, civilized, and spiritual.

LOVE.—Love, it has been said, flows downward. The love of parents for their children has always been far more powerful than that of children for their parents, and who among the sons of men ever loved God with a thousandth part of the love which God has manifested for him?

## NEW VIEWS OF PHYSIOGNOMY.

BY AN ARTIST.

[The following article is from the pen of a young portrait painter who has been led, in the practice of his profession, to study pretty closely the "signs of character" as they manifest themselves on the human face. It will be seen that his views do not wholly coincide with our own, but we are willing to allow the public to judge of their correctness and value for themselves; and we join with him in asking for them a candid hearing.]

#### TWO CHARACTERS.

SOME ten years ago I was intimately acquainted with two men whose characters, almost the exact opposite of each other, were little less different than their manners, lives, and countenances. One of these men, an Irishman, may be described as a large man of great force of character, known for his energy, selfishness, and honesty. He was unbending as cast-steel in mind and body; walked as though he was pushing a weight before him, and as if a brick wall would offer no impediment to his progress. He did not so much take as snatch what was offered him from one's hand. When he spoke the hearer felt commanded, which peculiarity gained for him the title of Colonel. He was a miser, and, having great cautiousness and considerable intellect, with scarcely any feelings of kindness or friendship, he became immensely rich. He was tall, round-shouldered, had a large face, a small blue eye surmounted by eyebrows which ascended from their commencement at the root of the nose at an angle of nearly forty-five degrees. His nose was short, very sharp across the bridge, and provided with large, distinctly-marked, widely-separated wings. His lips thick, and both the upper and under lip improper were extravagantly long.

The other man was an American, and resembled the Irishman only in being perfectly honest. I once saw these two men together, and, involuntarily contrasting their extraordinary countenances, the question occurred, Would it be possible for these two men to retain their characters and exchange countenances? It was an absurd question; but reflecting afterward on the ridiculousness of the idea, I concluded that the characters of men were more legibly and indelibly stamped on their countenances than was generally supposed.

#### THE FACE.

It seemed that the human face was to a degree exempt from the general physiological law which provides that the whole of each individual shall be made up of parts corresponding with each other. It has long been observed that when the hand of a person is short and thick, the foot, body, and limbs of that individual partake of the same character; to such an extent is this the case, that the experienced physiologist or anatomist can, from the appearance of a single finger, or even from that of a single joint of a finger, safely predict many principal facts concerning its owner; as, for instance, the age, sex, habit of body, size, etc. To a degree this is true of the face, for we never find a person in whom the general character of the head differs essentially from that of the body. But here, with the general character, the accordance ceases. The fingers of a hand are all made after the same pattern; and with this, as a rule, the arms, body, and lower extremities agree. The face alone seems to be exempt. There are

men of short, thick statures who seem to have exchanged noses with persons built in the opposite extreme. We can not, from the appearance of a portion of a feature, predict the shape or size of the rest of it; nor from the appearance of a portion or the whole of any one feature predict that of any other except enough is seen to indicate nationality, and even then we could arrive only at generalities.

Here, then, was a decided exception to a general law. Different powers must be at work in forming our countenances from those which mold our bodies. What were they, and why should this be so? were the questions this fact suggested. The question concerning the two men above described lost its absurdity when the word "bodies" was substituted for the word "faces." There was a possibility that a character like the Irishman's could exist along with the short, square-shouldered body of the American, but not the least possibility that such a character could have the American's face. It appeared, then, that whatever undiscovered power developed and gave form to the body, it was character that controlled the forms of the countenance. Here, I thought, was a new idea, but very soon I learned that it was little less ancient than our race itself. Men have always recognized, whether or not they have expressed it in so many words, that the countenance of each man was peculiar to him, and that it expressed his character and accorded with it.

#### INDICATIONS OF CHARACTER.

If there is any truth in the assertion that character is visible in the countenance, it must be that the quality of, for instance, honesty, modifies the form, size, or color of some part or parts of the face, for in this way only could a trait of mind be indicated and made perceptible to our senses. Whether this is so or not, surely need not long be a matter of dispute. It is only necessary that some one should bring a number of honest men together, and observe if they have or have not any form in their countenances in common. If any form is found to be common to all honest men, and is found to be deficient in all dishonest men, we may safely infer that such form is a sign of honesty, and so of our other feelings, as goodness, love of children, ability to construct, etc. In subjecting this idea to the test indicated, we can not be too careful in distinguishing between those persons who are really honest, good, etc., and those who merely enjoy the reputation of being so. Many men pass for being honest who are deficient in a sense of justice; and there are some whose actions mark them out as examples of honesty who, nevertheless, are deficient in conscientiousness; their course of honest dealing may have been earned by their natural goodness, their policy, fear of censure, or religious belief. Evidently one such man in a number of supposed honest men brought together for the purpose above stated would render observation useless—the conclusion would necessarily be false since the premises were untrue. The great difficulty that exists in this matter has, I suppose, been a principal cause in retarding the progress of discovery in physiognomy. Men who have become notorious for certain mental traits have been too universally and implicitly regarded as possessing them. But careful study will prove



to any one who will take the pains to investigate it, that certain combinations of feelings more than make up for deficiency in certain other particular feelings; that many men naturally honest live by dishonest means; that some men naturally tender-hearted seem to be heartless; that there are murderers and thieves who are naturally every way better men than certain other men who occupy respectable, even exemplary, stations in society. To many readers this will probably be a startling announcement; to such I can only recommend attention to human nature as it actually exists; in nine cases out of ten they will find some truth in the old proverb, "Occasion makes the thief," and that circumstances, even in a greater number of cases than this, warp from their natural bend the inclinations and abilities of men. I imagine the intelligent valet only knows the true character of the public man whom he serves. To thoroughly know the real character of a person, we should ourselves be possessed of more than a common share of knowledge, observing tact, evenness of disposition, and have lived with the person, not for weeks or months, but for years, and have observed him under a variety of circumstances. The way in which we think and feel expresses much more of our true characters than our words and acts, particularly when these latter are intended for the public. Another and important reason why observation conducted as above indicated has failed in leading to any definite result is that the view taken of the countenance has not been sufficiently in detail. Physiognomists, in forming their systems, have relied greatly on tracing their impressions received on beholding a countenance to some peculiarity of feature, and in so doing they have regarded the features too much as wholes, as *entireties*. Having found that in a number of men of known honesty, or goodness, or imagination, such one had an eye, a nose, and mouth resembling the other's in no respect except that each eye, nose, and mouth were decidedly human features, physiognomists have either abandoned the research, or, unfortunately, more often, fallen back on their imaginations and written accordingly. But the portrait-painter knows from experience that changing a line no thicker than the stroke of a pen will perceptibly alter the expression of a face; and every one may prove for himself by experiment that adding the sixteenth of an inch to the length of his nose, to its width at any point from its commencement at the forehead to its end, and that by distending or compressing the nostrils even the thirty-second of an inch, will effect a greater change in his expression than will the addition of a beard and moustache, supposing these latter to be natural.

#### INTUITIVE JUDGMENTS OF CHARACTER.

Again, physiognomists have relied on their intuition and pronounced a judgment formed principally by considering the expression as affected by motion. In this there seems to have been some reason. Persons in whom a feeling that affects the motion of a part of the face is habitually active, in the course of time must necessarily have traces of this motive stamped in their countenances; and, so far as such traces were discernible, the inference of the existence of the feeling causing it would be just. Not

much, however, could be definitely determined in this manner. Although action in some of our feelings affects certain portions of the face first and more powerfully than it affects the other movable portions, it is a truth that action in a feeling which moves any portion of the countenance moves the whole of it. Thus surprise or wonder, although it may first tend to raise the eyebrow, also opens the mouth and relaxes the nostril; cunning protrudes the upper lip, but it also affects the eye and nostril; so a smile, whether caused by an emotion of wit or desire to please, is not confined to the mouth; and whenever mind-action amounts to passion, whether this passion be that of anger, fear, pain, wit, pride, or anything else, the whole countenance, from the bottom of the chin to the top of the forehead, is convulsed. The countenance seems to be the common property of our feelings. I have long thought that expression, by which, here, I mean transient expression, caused by motion, was not near so definite and particular as it is the fashion to consider it. It is only when our feelings are strongly excited that expression becomes definite and means the same thing to all observers. Often when we imagine that we "read" an expression—when from the glance of an eye, a motion of the lips, eyebrow, or nostril, we think ourselves to have discovered the momentary thought or feeling of the person under our gaze, we really owe this to our own previous knowledge and suspiciousness, and not at all to the fact that this thought or feeling was actually expressed in the person's face. Not that ideas obtained in this way may not be correct, but that we attribute them to a wrong cause. That this is the case I think evident from the reflection that, to a third party, the motion or expression which we have taken to mean such or such an idea or feeling in the person before us, would have no meaning at all, or a very different one.

#### INDEPENDENCE OF ACTION.

The fact that many distinct parts of the features were independent of each other, and were developed differently in each individual, early fastened my attention. It seemed that although noses, for instance, could be classed as pug, Roman, Grecian, etc., they nevertheless differed essentially in detail from each other; just as a face although decidedly of some nationality is yet different from every other face of the same nation. At first I noticed but a few of such parts; it was evident that an eye could retain its length whatever might be its degree of openness, and that an iris of any given size would not at all alter either of the other dimensions; so, too, a nose could be more or less prominent without affecting its width either at the top, across the base, bridge, or at its end, etc.; but continued observation demonstrated the existence of a great number of such independent parts. To increase or diminish these, nature often seemed to resort to an expedient. Thus it may be noticed that, in quite a number of persons, to obtain a greater breadth or thickness at the end of the nose, nature has, apparently like an unskillful workman, laid a patch on each side at this place and left the so-called bridge disproportionately thin. In another set of persons the end of the nose, its middle portion, or top, seems to have been accidentally pinched and so left.

In others, again, in order to give greater length to the upper lip improper—that is, distance from the end of the nose where it joins the face to the commencement of the upper lip—it is observable that the whole nose has been very much shortened. There are more than thirty such distinct parts in the face. From the diverse developments of those arise the vast variety of human countenances. At some future time I purpose, with the aid of outlines, to describe each one in detail; at present, what I have above set down is sufficient for a correct understanding of my ideas.

#### COMBATIVENESS, ETC.

Being convinced of the existence of the fact that certain portions of the face were independent of every other portion to the extent that they could severally be increased or diminished without interference, the question occurred, Why were they so? The old fact that each man's face seemed to be peculiarly his own, and to express his character viewed along with this idea, seemed to point at some unknown connection existing between the mind and the forms in the countenance. A combination of circumstances led me to suspect that each independent part in the face was connected with some mental quality which it served to represent. I reflected that among all my acquaintances there was not one of any boldness or spirit whose nostrils were compressed; that from time immemorial a distended nostril had been supposed to indicate anger; that a tame and inefficient expression accompanied deficiency in this respect, and to such an extent that, so long as it existed, a bold expression could not be imparted to a face; and, finally, that in persons notorious for their combative, resisting, pushing spirit, the nostrils were invariably widely separated. From these facts it seemed that the feeling, or quality, or power of the mind known as combativeness affected the width of the nostrils in such a manner that when the feeling was strong the nostrils were widely separated, and the reverse. From this conclusion, whatever it might lead to, there was no escape. Widely separated nostrils, then, were indicative of a combative spirit, which they always accompanied, and served to represent both as to the degree of combativeness possessed and also its action. It seemed improbable that this one feeling alone should be distinguished by a sign in the face; if there was one such sign, there were two, and a dozen, and probably one for every feeling in our natures. At any rate they would be very convenient, and explain why character was visible in the face; it would also furnish us with some useful hints on expression. So far as I knew at that time, some seven years ago, there was nothing inconsistent in the idea; on the contrary, it seemed to be a very pretty arrangement, quite possible, and certainly of great practical utility. Yet it was, perhaps, ridiculous that a man's conscience should give width to the end of his nose, or that his benevolence should lengthen his eye. However, as politicians had learned never to despise an enemy because of his weakness, I supposed philosophers would not despise a fact because it seemed ridiculous. The apparent novelty of the idea was the principal thing against it, but this was apparent only; the idea was not only old, but also familiar to us as our habits of hearing and seeing; the



newness was in the words only. Men have always intuitively recognized this truth. We look instinctively into the face of the person with whom we are dealing; in spite of ourselves we receive a certain impression and on this we act. One man attracts, another repels us; we feel this man to be kind and that man mean and selfish; one person we treat with respect, another person we flatter, command, entreat, etc. It has been remarked that even the brute creation form some estimate of our native inclinations from our countenances. Nothing of all this, I conceive, could be, unless our feelings were represented in our countenances by material forms; and our minds so ordered that they were liable to be affected instinctively by these forms just as expression by motion affects us. However this may be in the abstract, the fact remains that from time to time I noticed other peculiarities of form in the face invariably accompanying certain mental traits; and, finally, in some five years, I had found that every one of our feelings was represented in the inferior portion of our countenances, the forehead being reserved entirely for the intellect, no one power of which had any representative in the lower portion of the face.

This, then, was another of those secrets of nature which, because we have always known and used it had, like the facts of the circulation of the blood and the relation of atmospheric air to animal life, long escaped examination. Henceforth it was plain why nations that have a national character have a national face; why every individual face differed from every other; why some men were respected and others treated with contempt; why expression was so dependent on the permanent forms of the face, etc., etc. Of the importance of this thing to the world; of its beauty; of its value even as a part of the means at our command, by which we may estimate the characters and powers of men, I can not here speak. I have already exceeded my proposed limit; with a few additional facts which may serve to render the ideas above advanced, I will close.

#### SOME OTHER SIGNS.

The part of the face which I suppose represents the degree of development possessed of the love for children, is the prominence of the nose at its end; that is, the farther the end of the nose is raised from the face the stronger this feeling. Love of approbation, the desire to appear well, to show off, is represented by the size of the wing of the nose. It is observable that this part is more or less distinctly marked in all persons; the lower line bounding it, limits one side of one of the two openings in the nose and was a necessity, but the upper line or rather indentation seems to be without utility; in some men this mark is so strong that it has the appearance of a deep cut or furrow, while in others it is very faintly made out. This mark I suppose to indicate firmness; where it is strongly marked, the person has great perseverance and the reverse. Length of the eye measured horizontally from the inner to the outer corner indicates the degree of benevolence; the greater the length the more natural kindness possessed. Cautiousness gives length to the upper lip improper. To persons who have never attentively observed the details in the countenance, a great difficulty will be encountered in deter-

mining when the nostrils are widely separated, when the eye or upper lip is long, when the wing of the nose is large, etc., etc. Nothing but experience can obviate this. Every one who gives this matter his attention will have to observe for himself, until, having seen what he may consider the extremes, he can determine the average size of these several parts, and thus estimate excess or deficiency. A little attention to the details enumerated, in a few persons of marked features, will prove to any observer that a much greater diversity exists in the development of these several parts than would at first be thought possible. In some persons the wing of the nose is four times as large as in others; the upper lip improper varies in length from one inch and a half to little over the one-fourth of an inch; the length of the eye, its degree of openness; the prominence of the nose at several points, its width at its base and along the bridge, etc., are each liable to extravagant excesses or deficiencies of development. In estimating excess or deficiency in the size of the parts or signs, it is perhaps best to determine on one that is of about an average or correct size for the head under consideration and to compare the others to it. Absolute width, length, or breadth is to be compared with the distance between the cheek bones. Nearly all of the signs are as clearly defined and as susceptible of measurement as geometrical figures.

#### GROUPING OF THE SIGNS.

It was with some surprise I observed, toward the conclusion of my labors, that the signs of the several feelings, propensities, or powers of the mind were arranged in groups. The higher and more peculiarly human feelings were represented in the upper portion of the face proper, while the animal feelings and propensities were represented by the lower portion. It was also observable that the signs of those feelings, the degree of whose development was of most importance for us to know, were located in the most conspicuous parts of the face, and that none of these signs could be altered by any known art. These "coincidences," in addition to the fact already hinted at, that action in any feeling whose sign was liable to motion increased the size of that sign for the moment, seemed to be strongly confirmatory of the main fact. There are yet other ideas in this connection which could be quoted as proofs of reason in favor of the truth of what is above set down, but I refrain from stating them here; it is not on analogy that I desire this thing to lean for support, but on observation—facts.

In submitting these ideas to the public, I must ask for a greater degree of indulgence than is usually accorded to what is merely novel, for I am not writing under the influence of an imagination excited by a supposed startling and important discovery, but, on the contrary, I have endeavored to give a bare and cool statement of facts which have accumulated during many years. Perhaps I should have been more explicit, and given a fuller account of what I have merely sketched, but it was not necessary to my object, which is simply to call attention to this matter. These ideas have lain by me long enough; if there is anything in them worthy of serious thought it is time they were known. What I have above set down is sufficient to enable the intelligent reader to understand my ideas on the subject. It is my wish that a few of those who will read this article should make observations similar to those above recorded, and, if possible, rediscover the signs of the feelings not indicated.

#### SHALL WE REPUDIATE?

THE ability of the United States to redeem its circulating notes and pay the interest on the accumulating debt in the future is awakening much discussion. Repudiation, or rather the cry of "repudiation," is but the miserable weapon of the enemies of the country, and when the present internal developments of the country are considered it is manifestly absurd. Samuel Hallett's American Circular hits the point so exactly that we can not forbear quoting it. It says:

"There is no more difficulty in ascertaining the ability of a nation to carry a certain amount of debt than there is in a merchant estimating whether he can safely contract a given amount of obligations. In both cases the resources for payment of interest or principal are open to estimate, and the question of ability to pay is therefore easily determined. What then is the probable limit of the debt to be contracted in the suppression of the rebellion? The most extreme estimates have not exceeded \$4,000,000,000. The debt on the 10th of May, according to official statement, was \$1,726,000,000; and, considering the present military condition of the rebellion, and the large increase of revenue that must accrue from the new tax and tariff bills, it seems much more probable that the war will close upon a debt under \$3,000,000,000 than over that amount. Let the extreme estimate of \$4,000,000,000, however, be adopted. This, supposing the annual expenditures of the government to be \$800,000,000 and \$400,000,000 of that amount to be raised under the new tax and tariff measures, would leave \$400,000,000 per annum to be raised on bonds or other forms of indebtedness, which would allow a period of over five and a half years more of hostilities before the maximum figure of \$4,000,000,000 was reached.

"In 1815, at the close of twelve years of uninterrupted hostilities, the national debt of Great Britain stood at £861,030,049, or, say in United States money, \$4,250,000,000. At that time the population of the United Kingdom was 19,000,000, and its foreign commerce £90,000,000, or in round numbers, \$450,000,000. At the period when our debt would reach \$4,000,000,000, we should, judging from the past ratio of increase, have a population of not less than 40,000,000, or more than twice that of Great Britain at the period under comparison. What our foreign commerce might then be, it is difficult to estimate; but when the cotton and tobacco exports of the South are renewed, and the population of the restored Union has been increased to the extent supposed, it would not seem extravagant to estimate that the aggregate of imports and exports will reach \$800,000,000, gold valuation, especially as in 1860 the total value was \$762,000,000. At the period, therefore, when, according to the above estimate, the national debt would reach \$4,000,000,000, we should have 21,000,000 more of population and \$350,000,000 more of foreign commerce than had Great Britain when her debt was \$4,250,000,000. So far, therefore, as population and trade are criteria of the ability of a nation to sustain a debt, this analogy proves that we shall be better able to bear the financial burdens created by the war than was England to sustain the debt with



which she closed her twelve years of continental and American hostilities.

"Should the same rate of progress be realized during the ten years beginning with 1870—when, as above estimated, the national wealth would be \$24,000,000,000—then the yearly product of the capital of the country would average \$3,000,000,000, or three-fourths the total of the supposed ultimate debt. The figures seem incredible; but they are strictly based on what has been already realized in our history. At this rate, the payment of \$200,000,000 a year as interest would be but an impost of 6½ per cent. on the yearly increase of our wealth. In view of these estimates, which, we think, are exaggerated in no respect—unless it be in taking the ultimate debt so high as \$4,000,000,000—our ability to sustain the debt we are accumulating can admit of no reasonable question."

### OUR RESOURCES.

From letter No. 2 of the Hon. Robert J. Walker, dated London, Oct. 8, 1863, and the Report of the Hon. Samuel B. Ruggles, delegate of our Government to the International Statistical Congress at Berlin, just published at Washington, we compile the following facts. Our object is to show the basis on which our National debt rests.

Our territory is larger than all Europe. It is sixty times that of England proper; thirty times that of England, Ireland, and Scotland; eight times that of France; fifteen times that of Prussia; and twenty times that of Germany.

Should this country ever reach the dense population of England, the United States will have twelve hundred millions of Americans under its banner; but should it only reach that of Massachusetts in 1860, it will be five hundred millions of population.

We have now more miles of railroad and more miles of telegraph than all the world besides.

We have an inland navigation of 122,000 miles. More than one half is navigated by steam; and our interior steam tonnage is greater than the interior steam tonnage of all the rest of the world.

We have more timber, and a greater variety, than all Europe. More hydraulic power; more raw material for manufactures.

One half of the gold and silver product of the world is taken from the mines of the United States. This has been the case for the past fifteen years. The Secretary of the Interior estimates the future annual product of the mines at one hundred millions; and when the Pacific Railroad is opened, the annual product will be one hundred and fifty millions.

Other portions of the world—in fact, the whole world falls behind us in mineral deposits of iron, coal, copper, lead, quicksilver, etc.

The writers produce tables to show that the wealth of the nation doubles every decade (ten years), and from the fact that emigration is larger than ever before, we see no reason why the war should prevent the same result even in this decade.

The population of the country doubles every twenty years.

\*\*\* A general famine is now impossible; for America, if necessary, can feed Europe for centuries to come. Let the statesman and philanthropist ponder well the magnitude of the fact, and all its far-reaching consequences—political, social, and moral—in the increased industry, the increased happiness, and the assured peace of the world.

—S. B. RUGGLES.

It is thus that the wave of population moves onward in our Western States and Territories, that the ax and the plow are the pioneers of civilization, that farms, cities and village, the school-house and the church, rise from the wilderness, as if by the touch of an enchanter's wand. That enchantment is the power of freedom and education.

—R. J. WALKER.

These are among the very few *live men* of the age. They have always been *live men*, and it is refreshing here in Wall Street, amid the croakings of the old financial noodles, to find that there are men in the service of their country that are not "a long way behind the times."

Our bonded debt is the strongest and best backed bond ever offered to a lending people. There is no such a property on the face of the earth as this country to base a debt upon. There is no such people as the Americans to develop resources and amass wealth; and when we take into consideration that the annual product of gold and silver in our day is eight times what it was at the time the British debt was made—and hence a debt of eight millions now is not more than one million was then, and as our debt is but half that of Great Britain, where is the ground for croaking?

### MEN FOR THE TIME.

BY RIGHT REV. BISHOP CLARK, OF R. I.

THERE is a certain species of thought, the result of what may be called the atmospheric influences of the age, which exists almost everywhere in a latent form; and the man who gives embodiment to this thought, thus bringing it within the range of consciousness and observation, is he who most effectually moves the people. To reproduce what has been produced before and done its work; to re-argue questions which have been already disposed of, or proved to be incapable of solution; to raise speculations which have no bearing upon any existing facts, is only to replant a tree whose roots are dead.

#### WHAT WE WANT.

The educated men of the times, who would help to elevate their country, must not only give to her service the aid of vigorous, manly, and timely thought, but also such thought as will best subserve her moral and religious welfare. It is great and holy truth that we want, and this is not earth-born, but comes from beyond the clouds. "The inspiration of the Lord giveth understanding." The thoughts that have not been in some sense inspired have soon expired, breathed themselves into the air, and been scattered. Who reads the old, infidel books? The very skeptic of the day abjures them, probably because he thinks that he can write better; but he also must be content in time to share their fate. John Bunyan, "the despised tinker," is read, while Hobbes, and Shaftesbury, and Collins, and Woolston, and Tindal sleep quietly in the dust. "Ashes to ashes," has long been said over their works. Many a brilliant effort of modern skepticism, whose scintillations charm the multitude, is doomed to as speedy an extinction. For a moment, the gorgeous coruscation lights up the horizon with its artificial fires and obliterates the stars; but after the short blaze is over, the old planets are found in their places, shining calmly as before. The human race have no interest in seeing those great truths, upon which their choicest hopes rest, blotted out of being; they exist for the soul, and

the soul exists for them, and this affinity is not to be readily broken. The world is always conservative of those truths, except when under some temporary delirium, and the whole race never go mad together. Whatever doctrine or institution is essential to the welfare of mankind will assert its right to live, and the world will in the end be most grateful to those who have done lowliest homage to that divinely-giving truth.

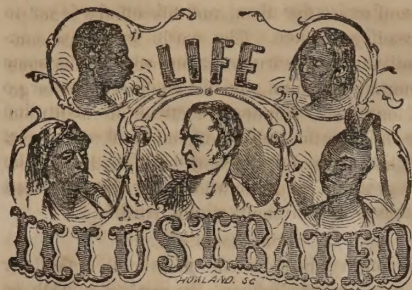
#### TRUE ELOQUENCE.

No country in the world offers such a field for the exercise of eloquent, impressive speech as ours. There is no limit to the audience you may gather, but such as grows out of your physical ability to reach them. As far as you can make your voice heard, there will be people to hear you. But this on certain conditions. You must have something to say which is worth hearing; something which the world needs to hear; something fresh, earnest, vigorous; something which is the product of your own mind, the result of your own observations, the inference of your own reason, the impulse of your own heart, and not the mechanical repetition of stale and weary platitudes. I never saw a large crowd collected to listen to the music of the barrel-organ. There is an instinct in the masses, however uncultivated, by which they distinguish real from factitious eloquence. You must believe in what you say, if you would make others believe in it. You must show that you believe in it, and in order to do this, you must not measure your words by what you suppose to be the belief of those whom you address, but let your own honest convictions inspire your words, and not measure them at all. There is a kind of forcible feebleness which expends itself in monotonous mystification that some call eloquence; but it never strikes anywhere, never rends the granite; it is only the thunder without the lightning. If impassioned feeling naturally and of necessity breaks through the ordinary limits of decorum, the multitude will respond and all hearts heave and throb in unison; but the affectation of feeling is simply disgusting. The most profound and deepest emotions, however, do not express themselves in this way; an ordinary tempest lashes the waves and sends them foaming and fretting into the air, but the hot, awful simoom, when it touches the ocean, presses so hard upon the waters, that all seems like a deadly calm.

THE USE OF FOREIGN WORDS.—The *Round Table* justly castigates a prevalent vice of our current literature in needlessly employing words and phrases of other languages to express what could be just as well stated in the vernacular.

French is oftentimes called into service by ignorant scribblers, Latin comes next, Greek next, and sometimes German. We recall, in this connection, a remark of William Cullen Bryant to a young man who was then attached to the *Evening Post*, and who had submitted to Mr. Bryant an article for the paper. The latter, whose felicity in writing prose is not a whit inferior to that of his poetical efforts, read the manuscript, and commented upon it in substantially these words: "My young friend, I observe that you have used several French expressions in your article. I think, if you will study the English language, that you will find it capable of expressing all the ideas that you may have. I have always found it so, and in all that I have written I do not recall an instance when I was tempted to use a foreign word, but that, on searching, I found a better one in my own language."





## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim.*

### CLIMATE AND THE RACES.

THAT climate has a marked effect on the development of plants, animals, and man is too obvious to be denied; but in reference to the *nature and extent* of its influence upon the human races there are wide divergencies of opinion, some attributing to it nearly all the difference we observe not only in complexion and personal appearance, but in the shape of the skull and the character of the mind as well, while others hold that its effects are comparatively slight and superficial.

We do not purpose at this time to discuss the question of climate in all its bearings, or even to enter upon any extended argument on any particular point, but simply to introduce a few facts and thoughts which have suggested themselves or been suggested by our observations and reading on this subject.

#### THE BRITISH IN INDIA.

In the recently published volume of the British Ethnological Society, the question "How far is man cosmopolitan?" is discussed by several writers, but more particularly by Mr. Hunt, who adduces facts to show the limited power of the races of man to adapt themselves to foreign climates. He mentions the testimony of Sir Ronald Martin, that a third generation of unmixed Europeans is nowhere to be found in Bengal; from which fact it would appear that if the constant recruiting of adults from Great Britain were to cease, the English dominance in India would quickly come to an end.

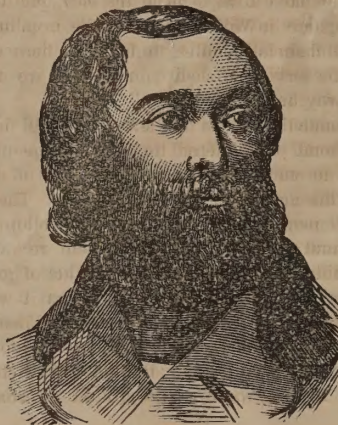
#### JEWS AND GIPSIES.

The Jews, the gipsies, and the Chinese are those among mankind who have shown themselves possessed of the greatest power of acclimatization, and Mr. Hunt ascribes this to their being what he calls "pure races." All pure races support the influence of change better than mixed races, he says; and he cites among other interesting examples the fact that the statistics of disease and death among the Jews and other colonists in Algeria show that the former are less injuriously influenced by the climate than any other strangers. It is curious that the Spaniards and Italians suffered less in the great Russian expedition of Napoleon than any other contingents of his multifarious army.

#### CAPTAIN HALL'S ESQUIMAUX.

Captain Hall's Esquimaux suffered intolerably from a New York summer, showing that those

Arctic people could not bear transplanting even to this temperate region; and whoever has had the ill luck to double the Cape of Good Hope with a crew of Hindoo or Lascar sailors knows, to his sorrow, that the first touch of cool weather turns these brave and nimble fellows into as very



DR. E. K. KANE.

cowards as a pack of helpless curs. Let the Esquimaux and the Hindoos change places, and neither would long survive the transportation.

#### DR. KANE.

Dr. Kane believed that he could have lived with the natives in the Arctic regions; but he died soon after his return, from the effects of his hardships and exposure, together with the influences of the great changes of climate to which he had been subjected. It is well known that Europeans and Americans are subject to dysentery in the hot climate of India; and the number of European children raised in British India is so small that the oldest English regiment in that



AN ESQUIMAUX.

country, the Bombay "Toughs," notwithstanding that marriages with British women are encouraged, have never been able, from the time of Charles II. to this day, to raise boys enough to supply drummers and fifers for the regiment.

#### THE NORTHERNER AND THE SOUTHERNER.

F. W. Christern has recently published a translation of M. Chas. Victor Bonstetten's work, entitled "The Man of the North and the Man of the South," written forty years ago, and having no particular reference to this country, but containing some most suggestive facts and inferences bearing upon the general subject of Climate and Race.

We copy from one of our city dailies the following brief abstract of M. Bonstetten's views:

#### SOUTHERN IMPROVIDENCE.

"Indifference to the future, according to M. Bonstetten, is a remarkable trait of the Southern character." How can precaution be generated in a climate producing a harvest almost every month of the year? It is as true to-day as when this author wrote, that throughout Italy, for instance, it is customary to consume the whole day's provisions, even in hotels and well-regulated families; such a thing as having in a stock of any article is almost unknown; literally from hand to mouth is the manner of life. In the North, on the other side, the necessities of life and the means of providing for them are as far apart as if separated by an immense abyss during the season when the fountains of Nature are sealed by the cold of winter. Accordingly, there is for the man of the North a season consecrated to forethought and reflection; the necessities of life stimulate his thinking faculties; he must construct houses for protection against coming cold, and must lay in supplies of food against the season of famine. In the South, continual crops, the unfading luxuriance of foliage and flowers, and the ever-bountiful present, keep out of mind and out of sight the future."

[In beautiful harmony with these facts we find the phrenological developments of the Southern man quite unlike those of the man of the North, in the particular organs brought into play in acquiring, saving, and providing for the future. In the former, Acquisitiveness, Constructiveness, Cautiousness, Secretiveness, and the Reflective Faculties are only moderate, while in the latter they are large; but in the perfection of the senses, in imagination, affection, and passion, the Southerner is pre-eminent.]

#### SOUTHERN THIRST FOR VENGEANCE.

A thirst for vengeance is also a prominent trait of the Southern character as distinguished from that of the North, especially among the inferior classes. Vengeance is a passion peculiar to people ruled by the imagination; the habit of being constantly face to face with external objects, without any compensating turning to the thoughts within, gives the senses prodigious control, and consequently the passions which they call out. The self-control of an irritable man in the North is such that, in duels among the Norwegians, for instance, knife-blades of only a certain length were used, and each combatant held his weapon so as to inflict a no

deeper wound than that which the stipulated measurement of his blade would allow. It was said that no instances were known of this regulation having been violated, even in the heat of the contest.



## PERPETUAL RESENTMENT.

"Perpetual resentment is, moreover, a distinguishing mark of the Southern character. Memory but resuscitates our experiences. The remembered things of the imagination are stamped with passion; and with the man of the South, feeling is ignited with every reminiscence; while the man of the North, drawing his feelings through his reason, becomes gradually quiet in thinking of the object of his rage. Thus time, which calms down the man of reflection, does but furnish fuel to the man of imagination."

## NORTHERN AND SOUTHERN CIVILIZATION.

[The central point of M. Bonstetten's theory, it will be seen, is the modification of organization, and consequently of character, by climate. The result is thus summed up:]

"The man of the North turns his thoughts within himself, and reflects; the man of the South opens his whole soul and body to the external world, and feels. The man of the South will sooner attain a high degree of civilization than the man of the North; but the latter, advancing slowly, fixes himself on sure principles of reason. The man of the North, neglecting his education, degenerates faster than the man of the South; for the latter has always the education of the outward world and of the passions. In the South, civilization ebbs and flows rapidly; that of the North, based on principle, is slower in its march, but infinite in its flight."

## NORTHERN TENACITY.—SUICIDE.

"From these habits of reflection in the man of the North results a tenacity of feeling which is valuable when carried into love and friendship; but when carried into the somber side of human life it is a great misfortune. Take the matter of suicide; it is a disease among northerly nations, while in the South it is an explosion of violent passion. When traveling in Denmark, M. Bonstetten heard that the number of suicides in that kingdom was over one hundred and twenty a year, and just then it was the custom for every one committing suicide to cast himself out of a window. In the South there is that exuberance of life, that emotional need which keeps every organ in perpetual excitement, and gives a constant disposition to enjoy impressions obtained through outward things."

## POETRY, SOUTHERN VS. NORTHERN.

"One might be tempted to believe that in a southern climate there was more of poesy in people's breasts than is found under the glacial skies of the North. History, however, seems to demonstrate the contrary. Poesy supposes two things: the sentiment which gives it birth, called inspiration, and language adapted to the expression of this sentiment. With the man of the North, sentiment is more concentrated than with the man of the South, and therefore nearer inspiration. In the South, sentiment, confined to exterior objects, evaporates in enjoyment; in the North, it is self-concentrated—deeper. The man of the South has an advantage in a more harmonious language, but the sentiment is diffuse, the expression wordy."

## THOUGHT VS. FEELING.

"While the fine arts are native to the sunny skies of the South, *moral beauty*, by way of compensation, is native to the North. The transport of the

senses under the burning sky of the South often renders the inward thought dead, and it thus happens that the man of the South, under the dominion of external nature, does not, like the man of the North, know how to rule this life by stringent principles. In northern climes not to suffer is to be happy; the absence of pain there is enjoyment. In the South, on the contrary, the demand is for something more positive; there, gratification comes not from ideal, but from sensual sources. In a word, the man of the South is destined never to live with himself and enjoy the benefits of self-communion; the man of the North, on the other hand, proves that human dignity, as well as power and happiness, resides in thought and reflection far more than to any other agency that ministers to the progress of the race."

## CONCLUSION.

The North man is more cautious, considerate, thoughtful, calculating, and economical. The South man is more venturesome, impulsive, reckless, generous, improvident, and revengeful. The Southerner has more Self-Esteem, Approbation, Benevolence, Combativeness, and Destructiveness. The Northerner more Conscientiousness, Firmness, Constructiveness, Acquisitiveness, Casualty, and Comparison. We refer, of course, to the whites. Other interesting comparisons may be drawn between these two classes of people; but we are by marriage and intimate business intercourse becoming so mixed, that a distinct type will soon disappear, especially from the South. Hitherto, emigration has been chiefly from East to West. In future, it will be from the North to the South, when these constitutional differences will be modified still further. There is no necessary incompatibility between the people of the two sections.

## On Psychology.

The soul, the mother of deep fears, of high hopes infinite,  
Of glorious dreams, mysterious tears, of sleepless inner sight;  
Lovely, but solemn it arose,  
Unfolding what no more might close.—Mrs. Hemans.

## THE GHOST OF MR. SENIOR.

## WHAT IS A SPECTER?

The dictionaries tell us that a specter is a "frightful apparition, a ghost." The popular notion of a specter is, a figure enveloped in a long white robe with outstretched skeleton right hand, gliding noiselessly through the ruins of some deserted castle.

Specters are the aristocracy of ghosts. If Hodge, passing through the village churchyard late at night, happens to think he sees "something white" which frightens him out of what he calls his wits, he does not say he has seen a specter, he speaks and thinks of what he has seen as a ghost.

I have a theory about specters, and it is—but I can better explain it after I have related what I am about to tell.

The facts to which I allude occurred many years since, before table-turning, spirit-rapping, spirit-hands, "et hoc genus omne," were invented. At that time, too, I did not take a nap after dinner, however attractive forty winks may now appear. I mention this lest my readers should say, "Oh, he dropped off asleep."

I was born in a small country town in the west of England; the inhabitants were principally shopkeepers and working people, and consequently I had but few companions beyond the circle of my own family. There was, however, an old gentleman, a Mr. Senior, a kind-hearted, good-tempered old man, a widower without children, who took a great fancy to me, and was never better pleased than when I was allowed to go and keep him company. He lived in a house of his own in the main street of the town; he was a cheery old gentleman, and used to delight to tell me tales of what he had seen in his youth. He had been a fur merchant, and had lived for several years at Hudson's Bay. And soon our acquaintance became intimacy, and, ere long, ripened into friendship, and few days passed without my paying a visit, longer or shorter, as home engagements permitted.

The room we used to sit in was the dining-room. Since the death of his wife Mr. Senior had seldom gone in the drawing-room. It revived painful feelings, he said; recollections of the departed one; for there still stood her piano, the tambour-frame, and her work-basket.

So we always sat in the dining-room. It was a moderate-sized apartment, with nothing particular in it except a large long table and two old-fashioned oak arm-chairs, which stood one at each end of the table, and there they always stood, whether in use or not. I used to sit in one of these chairs, Mr. Senior, as a matter of course, occupying the other.

Years fled, seed-time and harvest, summer and winter, succeeded each other; I grew up to man's estate, and began to think of having an establishment of my own.

About that time my old friend died, and his relatives, wishing to make as good an income as they could out of his property, proposed to let the house furnished. After some negotiation I became the tenant, and in due time took up my abode in the house. It was rather dull at first being alone, after having been used to the cheerfulness of a family circle, and more especially in that particular house, as reminiscences of my old friend were inevitable; but I had my profession to occupy me; it took me a good deal from home, and I soon became used to my new mode of life.

Shortly after I had settled down, I had occasion to leave home for a few days, and on my return, being unexpectedly delayed on the road, I did not arrive at my house until rather late; there were several letters awaiting my return, and as I had to be at a neighboring town early next day, and as some of the letters related to matters of urgent importance, I determined to answer them that night. I ordered what we call in our part of the country "a high tea," and, having finished it, brought the blotting-book, etc., to the table, and, sitting down in my old accustomed chair, went to work.

I had written two letters, and was about to commence a third, when, happening to raise my eyes, I saw what seemed to be my old friend sitting in the chair at the other end of the table, just as he had been used to sit there in the old time. I confess I was startled. I rubbed my eyes and looked more attentively, but there he sat, looking at me with the old benignant smile. As soon as I could



collect my thoughts I got up, and feeling that there must be some delusion, went and stirred the fire, hoping to divert my mind from the subject. On looking round, to my great relief I saw that the chair was empty.

So I sat down again and went on writing, but I could not help from time to time giving a hasty glance toward the other end of the table. Suddenly, there he sat again, as distinct as if in bodily presence.

I had read that the spirits of the departed could not rest in peace under certain circumstances, and not being in a frame of mind to reason calmly, I thought that my old friend had something to communicate, so I spoke:

"Why do you come here?"

No answer.

"Can I do anything for you?"

Still dead silence.

"This won't do at all!" cried I, starting up and going round the table. But, as I moved, my old friend's form faded away.

I felt unfit for more letter-writing that night, and shutting up the blotting-book, hastily retreated to my bedroom.

Consider, now, what it is that we do when we see.

The eye is furnished inside with a sensitive curtain, upon which are produced, or reflected, the pictures of such objects as may happen to be within the range of vision; and those pictures are, in a wonderful manner, communicated to our intelligence, so that without touching a thing at which we look, we know what the thing is. As long as the object remains before the eye, the picture of it remains on what we have called the sensitive curtain, and sometimes the picture is retained *after* the object is removed. For instance: if we happen to look at the sun when the first dazzling effect is over, there remains on the sensitive curtain an impression which causes us to see a round disk of a darkish color on any object at which we may look. After a short time the disk fades, but it comes back again, once, twice, sometimes three times, according to the strength of the first impression. So, also, with figures in black, white, or any brilliant color; if we look steadfastly for half a minute or so at a highly-colored figure upon which a strong light is thrown, and then turn the eye to a white wall or window-blind, we see a figure of the same shape as that at which we have been gazing—this also will fade and return several times. Of course the figure is not on the wall; of course the effect is produced by an impression remaining on the eye.

Now, I do not propose to attempt to account for mistakes which people make through fear, or any other cause; we know that the eye is liable to be deceived, and that "a friendly hand-post" has, ere now, been mistaken for a ghost. What I wish to deal with is the fact that impressions are sometimes *revived* on the eye, without there being a corresponding object actually within view, and although the object which originally caused the impression may not have been seen for weeks, for months, perhaps for years. This is more likely to occur if there be anything presented to the eye suggestive merely of any one particular object at which we have been accustomed to look.

I contend, also, that imagination has something to do with the matter. If it be admitted (and it can scarcely be denied) that a complete picture may be revived on the sensitive curtain, if anything merely suggestive of such a picture is presented to the eye, then it will not be difficult to understand how I, being in the room where I had been accustomed to sit with my old friend, occupying the position I was so familiar with, and looking at the very chair in which he always used to sit, had before me an object sufficiently suggestive to produce on the sensitive curtain of

my eye not only the chair, which I did see, but also the form of my old friend, who was not present.

There is nothing which should be thought incredible in this. We experience every day sensations quite as wonderful, and more inexplicable. Take, for example, memory. An impression is made on the mind by a particular fact. We can recall it at pleasure, as well as innumerable other events, but we don't in the least understand how it is, or by what process we remember; nor is there anything to demonstrate the existence of such or any particular impression as existing permanently on the mind, yet we know, by everyday experience, that a very slight circumstance suggestive of any past event will suffice to bring back, as it were, the picture of such event to our mind as clearly as when the event actually took place.

Why should not the eye, or its sensitive curtain, have a productive faculty? And may it not exercise such faculty very readily in cases where there is any object presented to it suggestive of a former impression? Whether the mere thinking of a particular person is sufficient to excite this reproductive faculty, I will consider on another occasion.

[This writer's theory doubtless explains some cases of ghost-seeing, but there are many others which must be referred to other causes, as we hope to show at another time.]

### WITCHES IN AFRICA.

It will be seen by the following, that "our sable brethren" are still "behind the light-house," in this thing. We got rid of witchcraft long time ago, and now bask in the bright sunshine of a better knowledge. So it will be in Africa, when our missionaries shall have disseminated His gospel to all the world. Rev. H. W. G., writing from Gaboon, West Africa, says:

"A few weeks since I was extremely pained and shocked at something which occurred a few miles from here. These people have great faith in witches. They think if a person dies suddenly, or if any accident happens to another, or any one is unfortunate in any way, that somebody is a witch and has caused the misfortune. They then select some person as the witch, and after a trial, kill him. I will tell you what the trial is. There is a certain poisonous weed of which they make a tea, and if they desire the person to die, they give him a suitable quantity to poison him. If they do not wish the person to die, they give an overdose which sickens him, and then he gets well. They say if he is the true witch it will kill him, if he is not, he will get well. They have other ways, however, of killing witches.

"The other day a man died from some disease, and his friends said he was witched. So they took a poor man who was a slave, and bound him to a pile of wood, and then set the wood on fire and burned him to death. To drown the poor man's screams, they beat drums, clapped their hands, and shouted and danced. Sometimes three or four persons are put to death for one man.

"I will give you another instance. Not long ago there was a dreadful accident here. There are a number of factories, or stores you would call them. English, Scotch, French, and German people bring cloth, dishes, rum, tobacco, etc., and give them to the natives for ivory, ebony wood, red wood, rubber, etc. One day three native men and one boy got into a canoe and went up the river to a town several miles from here to purchase ivory for one of the factories. They had their canoe full of goods to exchange for the ivory. It is always customary for them, when they come in sight of a town, to fire off a gun several times. So one of these men opened a keg of powder, loaded his gun and fired it off. Some sparks fell into the open keg and the powder

caught fire and blew them up. The men were thrown violently into the water and the boat was completely destroyed. Two of the men and the boy were burned so badly that they died next day. But one man was not hurt at all.

"Now, what do you suppose they did with that one man? You say, 'Why, they would all rejoice over him, and feel very glad and thankful that he was not killed.' But no, they did not feel so. They bound him and put him in jail because, they said, he was a witch and killed the other men; so he must be killed. We made efforts to save him, but I have not heard whether he was killed or not. Probably he was killed. Such things are of frequent occurrence, and it makes us sad to see how long the people cling to their old customs."

### MURDERS DETECTED BY DREAMS.

A VERY circumstantial account is given of two friends, who entered a town together, but being unable to get accommodations in the same inn separated. In the middle of the night one of them heard his friend calling to him for help. He awoke from his sleep, but finding it only a dream, he immediately went to sleep again; but awoke, directly after he had fallen asleep, by hearing, as it appeared to him, his friend's cries for help. Again he fell asleep, and dreamed that his friend stood all bloody beside his bed, and said to him: "Though you would not come to help me, at least avenge my death. The landlord of the inn where you left me intends to carry my body out of the town concealed in a load of straw." The young man was so impressed by this dream that he dressed himself and went to the city gates, where he remained until they were opened. Shortly afterward he saw a cart-load of straw approaching, and in the driver he recognized the landlord of the inn where he had left his friend. He appealed to the guard at the gates, told them of his suspicions, and without much trouble induced them to search the straw; and there they found the dead body of his friend, whom the landlord confessed he had murdered.

The last dream of this kind we shall quote as related, we think, in a "History of the County of Chester." We are forced to give it from memory, as we can not refer to the volume at this moment. We omit names for the sufficient reason that we can not remember them, though they are given in the history referred to above. The narrative is somewhat long, but it is to this effect: A man had living with him a young woman, who acted as his housekeeper. On the understanding that she was to be his wife, an evil intimacy sprang up between them, and certain consequences arose which made her very earnest in her persuasions that he should fulfill his promise. Upon some pretense or other he sent her to a place at some distance, with one Mark Sharp, who killed her as they were crossing a moor [meadow], and threw her body down the shaft of a disused mine. A little after this a miller saw, or imagined he saw the apparition of the young woman standing before him with her hair hanging about her shoulders, and dreadfully gashed in the head. She told him that she had been murdered by Mark Sharp, at the instance of her master. He did not do anything in consequence of this apparition on the first occasion; but when it appeared to him again, and threatened him if he did not go to the magistrate and inform him of what he had seen, he went to the justice and related the whole affair. The man was apprehended and examined, and while under examination it was noticed that the justice became deadly pale, the cause of which was stated afterward—namely, that he himself saw standing, in the court, the apparition exactly as it appeared to the miller.



## Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Calcutta.*

### POSITION IN SLEEP.

PROF. J. MILTON SANDERS, M.D., LL.D., in an able paper in the *Eclectic Medical Journal*, contends that the position of the body during sleep is of the utmost importance, and that health is preserved, and even disease cured by conforming to the law which requires bodies under the direct influence of a magnetic current to be ranged north and south. We quote the closing part of his article:

"That this earth is kept steadily in its orbit, and derives its motion from electricity, there is no doubt. The manifestations of the common magnet are no doubt referable to currents of electricity pressing around it, and similar ones passing around the earth. That currents pass around the earth, and give it the properties of a magnet, is well known; and that one magnet will revolve around another one, is easily demonstrated. The indicative action of this earth upon pieces of steel, when laid in the direction of its magnetic meridian, is proof that the earth itself is a magnet; but it was left for Reichenbach to discover that the living human body itself is a magnet. The fact can be easily demonstrated; for if any person stiffen himself, and be properly suspended, the head will range to the north, and the feet to the south.

"We remarked that if a piece of steel be ranged north and south, and be left in that position for a week or two, that the steel becomes a magnet. If, now, that end of the piece of steel that was toward the north, and which corresponds with the north pole of the needle, be placed to the south, the polarities of the magnet will soon become weakened, finally lose their magnetism, and will at last become reversed. This would, of course, be the case with the compass needle. If so, would it not be the case with the living human body? It appears that the normal or physiological condition of the human body is to possess magnetism so arranged, that the head shall correspond to the north pole, and the feet to the south pole of a steel magnet. If any concurrence transpire to weaken this normal condition of the system, of course we should look for a disturbance of that condition, or the production of a condition of ill health. As the magnet gets its polar condition disturbed, and finally annihilated, by lying in a position the reverse of its normal magnetic one, so therefore should we expect such to transpire, in a measure, with the human system, as we perceive that it, too, is a magnet, and therefore subject to the same disturbances as the steel magnet.

"This we find to be true, and by continually lying the reverse of the magnetic meridian, we should finally expect that the magnetic condition of the body would finally be destroyed, if vitality were not continually resisting it.

"If, therefore, any person sleep at night with his head to the south and feet to the north, he must expect to have his condition of health disturbed. It is true that a strong, robust, healthy

person will not feel these disturbances; but a weakly, nervous patient will feel them quite sensibly, until health is almost or entirely ruined.

"We know a person who can not lie one night with his head pointing either to the south, or east, or west, without rising in the morning with a headache, and as enfeebled as if he had risen from a bed of sickness. If, on the contrary, he sleep with his head directly to the north, he arises entirely free from headache, and with an elasticity of body that will endure through the day almost any amount of fatigue. This we know to be the case with many persons, especially those who are weakly and nervous.

"We therefore feel that we can not recommend too strongly to the physician the practice of placing the patient's bed north and south, so that his head shall be north and feet south. Patients who are ever complaining, it will be perceived, will soon cease to complain, and the roseate will begin to suffuse cheeks that were blanched for years. The person will soon be astonished at the amount of fatigue or exertion she is enabled to sustain; and even diseases of long standing will gradually depart, to return no more.

"We know a physician (and we are proud to call him a student of ours) who asserts that he gains more cases by the simple artifice of placing the patient's bed in the right direction, than he does by the power of his medicines. Let the enlightened physician, who is not afraid to avail himself of all the resources of science, try this method of recalling health, and he will soon perceive that it is not a mere theoretical myth, but that it is the legitimate and never-failing result of true scientific deduction; while the patient, who cares but little for scientific themes or demonstration, will perceive that his health, by some mysterious means, is returning—that the dreadful headaches are subsiding—the nervous debility and physical weakness are departing—that the eye is gaining its wonted luster, the cheek its carmine tint, and that all the vital powers in general are regaining fresh vigor, and that life, with all its elasticity of body and spirit, is again renewed."

### DEATH.

DEATH is the cessation of life. When by a wound, concussion, or mental shock the action of the heart is destroyed, the brain ceases to live at once, because life-giving blood ceases to be sent to the brain and it dies, as a fish dies without water. It is desirable to know in all cases that death has certainly taken place, to avoid the horrible fate of being buried alive, which perhaps has not occurred a dozen times since the world began; perhaps not once, unless by deliberate design, as a murder or execution. The credulous Fontenelle, who died a hundred years old in 1757, gathered from all history only a hundred cases, without any proof of their truthfulness. It is true that persons disinterred have been found turned over in their coffins, their grave-clothes disarranged and even torn. Sounds have come from coffins while being let down into the grave or soon after, but no authenticated account has ever come to the writer's notice of a person coming to life after the coffin has been screwed down; and

yet coffins have been found burst open, and appearances have been observed which would naturally be exhibited after some desperate struggle. But it is the nature of all dead bodies to swell; this process commences on the instant of life's cessation, because decomposition begins preparatory to the corruption which precedes our return to that dust from which we came. This decomposition generates gases, which keep on expanding until they compel an outlet. There is a well-authenticated case (and various similar instances), where a body, after being laid on the dissecting-table was suddenly heaved up and thrown on the floor in the presence of the young medical students; it was by the force of the exploding gas which had been generated within the body, which had been "found drowned." Persons may have been put in a coffin before they were perfectly dead, but it is absurd to suppose that life is possible after an interval of perfect seclusion from fresh air from the time of fastening the lid until the coffin reaches its last resting-place. The action of the gases in the cadaver will naturally and sufficiently explain all the appearances observed on occasions of opening the coffin after burial. The description which Hippocrates, the "Father of Medicine," gave of death over two thousand years ago, has never been improved upon. "The forehead wrinkled and dry; the eye sunken; the nose pointed, and bordered with a violet or black circle; the temples sunken, hollow, and retired; the lips hanging down; the cheeks sunken; the chin wrinkled and hard; the color of the skin leaden or violet; the hairs of the nose and eyelashes sprinkled with a yellowish white dust." This is as to the face; and when all observed, we may know that that face can never be lighted up to life again. But there are other proofs which do not leave the shadow of a doubt, as when the heart ceases to beat; the skin is pale and cold; a film is over the eye; the joints, first rigid, have become flexible; and a dark greenish color begins to form about the skin of the abdomen, the infallible sign of beginning corruption. But as we would have it done to us as the last request, let us with the utmost willingness allow the poor, helpless, unresisting frame remain at least forty-eight hours under the unfastened lid after the surest proof of all has been noticed, the cessation of all movement of the chest and abdomen, for then the breath of life has gone out forever. The moments immediately preceding death from disease are probably those of utter insensibility to all pain, or of a delightful passivity, from that universal relaxation of everything which pertains to the physical condition. Hence Louis XIV. is reported to have died, saying: "I thought dying had been more difficult." The greatest surgeon of all ages, William Hunter, while dying said: "If this be dying, it is a pleasant thing to die." Dear reader, may you and I so live that, in the practice of bodily temperances and moral purities, death may be to us the gate of endless joy and sinless bliss.

HEALTH, an indispensable requisite for business, as well as amusement, which young men spend the greater part of their money in damaging, and the old men the greater part of their wealth in repairing.



## Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim.*

### COMING TO ONE'S SELF.

EXTRACT FROM A SERMON BY "THE COUNTRY PARSON."

"And when he came to himself."—St. Luke xv. 17.

SOMETIMES simple and familiar forms of speech express a great principle—a great truth, and one not distinctly understood by the people who use them. We have the very best reason to believe that the prophets, who in old times were inspired by God to convey His message to mankind, did not always fully understand the meaning of the words they employed. And day by day we, my friends, are all of us accustomed to speak in words whose direct and immediate force we understand, but which imply a vast deal more than is always present to our mind when we speak them. We have an instance of this in the text to which I am to turn your thoughts at this time. It is a familiar form of speech, and a very short one; and, unlike some of the idiomatic phrases which you will find in our English translation of the New Testament, it stands the same in the Greek and in the English. So it is an idea that suggested itself to men's minds long ago; and it is a form of words that was in common use, as among us, ages before we were born; this idea and this description of a man coming to his sounder reason, as of one who has "come to himself." And in that familiar phrase there is a great and solemn truth implied and suggested to us: the great truth, that man is a fallen creature; that man needs to be set right; and that, in order to be set right, what man needs is restoration to a pure and excellent ideal, which, for the present, is lost and gone.

#### FROM WORSE TO BETTER.

You will be told by the etymologist, who investigates the original meaning of words, that the first and most natural reference of the phrase which forms our text, is to the case of one who is restored from a fainting-fit; when such a one is recovered to consciousness and sense again, you say, he has come to himself. Then the phrase came to be used of one who, from a condition of mental unsoundness, was brought back to reason; of one, in whom the wayward, fitful, miserable estate of madness was by God's blessing made to give place to a sound mind; you would say of him, he has come to himself. And then, by a further extension of its signification, the phrase came to be applied to deliverance from any error or delusion—from any condition of mind which is wrong and morbid; so that you might say of one who has come out of some violent and degrading fit of passion, or who has been emancipated from some foolish prejudice or absurd opinion, that he has come to himself. But I ask you to observe, my friends, that in every case in which we use the phrase, it always means that the man has come from a worse state to a better one. You never say of a man, doing or thinking foolishly or wrong, that he has come to himself. But if a man be doing what is right, and wise, and good, after having done what was hasty and fool-

ish and wrong, then you say of him that he has come to himself—his better self indeed, but his truer self too. And oh, brethren, how much is conveyed to us by this deep natural belief that underlies this common phrase, the deep natural conviction, that, so long as man is wrong, so long as man is astray, man is not himself!

#### THE PRODIGAL.

And, let us remember, this phrase, bearing this meaning and implying so much, is now stamped with authority. We are entitled to take it and build upon it all it will bear. It has the mark upon it that entitles it to pass current everywhere as a genuine and right way of thinking and speaking. Here, in the text, we have words which proceeded out of the lips of God. Our divine Saviour said them: may God's good Spirit teach us rightly to understand them! They come in, these comfortable and hopeful words, in that blessed parable of the poor prodigal, for which many a sinful wanderer has thanked God upon bended knees, and which makes us understand, in sober earnest, that the Almighty Judge above us, far from desiring our punishment and destruction, is as ready to welcome us, when we turn from our sins and go back to Him, as the kind father who saw his poor, starved, weary wanderer while yet a great way off, and ran to meet him, and welcomed him to his heart again without one syllable of reproach. Now mark what is taught us by the text, coming where it does. The poor prodigal was not himself throughout the earlier part of the story. He was not himself when he came to his father and asked the portion which he was so little fit to have or to use; and he was still less himself when he turned his back upon his home, followed by his father's anxious forebodings; and even less than that, when away in the far country, among his graceless companions, recklessly wasting the portion which his father had worked hard to win. But, starving in the mighty famine, sitting hungry among the swine, a poor, ragged wretch, whose fair-weather friends had cast him off, to whom no man gave, and for whom no man cared, seeing now his sin and misery and want, and resolved to arise and return in penitence to his father, content if only received as a hired servant in the home where he had been a favored son; now, my friends, the Saviour tells us—now the prodigal has come to himself!

#### WISDOM VS. FOLLY.

Yes; it was when he did the first wise and right thing that we are told he did at all; it was when for the first time in all we are told of him, he reasoned and acted like a wise man and not like a fool; it was then that the wise Saviour, who knows what we are so well, said, that he had "come to himself!" Surely there is something hopeful, as well as something of solemn warning, here. We have fallen far from what God made us; we are sinful, anxious, miserable, worldly, helpless; yet, through Christ's atoning work, through the Blessed Spirit's operation, we may be, and if God's will be carried out in us, we shall be, made perfectly holy, and happy, and safe again; and when that good work is done in us, it will not be that we are made into anything more or better than God at the first designed us for; it will only be that we have attained the true Ideal

of human nature—and been glorified into that for which God when He made us intended us; it will only be, my friends, that, in the noblest and truest sense of the phrase, we shall have at last "come to ourself!"

#### MAN FALLEN, BUT NOT HOPELESS.

We take the text, then, as something to remind us that we have fallen far, but not fallen hopelessly; that, great as is our present depression beneath the condition in which our race was created, so great may yet be our rise; and that the very end and purpose of all Christ's work and suffering in this world was to bring us back to our better selves, to restore us to the holiness, happiness, and peace which man lost when man fell. And if this be so, my friends, the subject to which I ask your thoughts is not one wholly sad. If a man has met great worldly reverses of fortune, if, from having his children in comfort and affluence, he is obliged now to see them poorly fed and barely clad, though he may oftentimes look back upon his better days, it will always be something of a trial to do so, if there be no hope at all that these better days are to come back. And still more, if a man have fallen into sin and shame, and if he be always sinking deeper in it, oh, with what agony he will remember the time when he was innocent and esteemed; it will be unutterable bitterness to look up to the elevation he once held, now lost forever; he will know how true is the poet's declaration, that "a sorrow's crown of sorrow is remembering happier things!" And if it were so, spiritually, with you and me; if the state of sin and misery in which we are by nature were a state from which we never could be delivered; if the pristine holiness and happiness we have lost were lost forever; if, low as we are, we must always remain, and only go deeper and deeper down; then, my friends, the less we thought of the glory that is gone, the more content, with a dreary desponding contentment, we should be. But for this end Christ lived and died; for this end the Holy Spirit labors day by day, that we may be delivered from the ruin, the sin and misery in which we are all sunk by nature, and brought back again to that holy and happy estate in which we thankfully though humbly recognize our true self. And in all we can discern of the holiness and happiness in which we were made, we discern the holiness and happiness to which, by God's grace, if we do but heartily consent to it and strive for it, we shall be raised up again! It was a beautiful morning that dawned upon our race, though it turned soon into a cloudy and stormy day, and the cloudy and stormy day is dragging slowly over us; but in the distant horizon there is a light breaking, which shall yet grow into a day more glorious and bright than ever shone upon us before—a day whose light shall never be overcast, and whose sun shall never go down!

Let us remember, then, that the human race *was itself* when it was at its best. Man *was himself*, before he fell. And let us look back to whence we are fallen, that we may see to what we may yet rise again. Let us try, this day, to make out the lineaments of our true and better self, and to compare these with what we are now.



## Our Social Relations.

Oh, happy they—the happiest of their kind—  
Whom gentle stars unite, and in one fate  
Their hearts, their fortunes, and their beings blend.—*Thomson.*

### MATRIMONIAL MATTERS.

[In the following poem, a witty Scotch writer describes, in a pleasing and humorous style, some of the various ways in which men and women have been and are

Woo'd and married and a'

in different countries and times.]

ALL—“Woo'd and married and a'.”

ALL lands their own customs and manners  
Are proud to preserve and display,  
Like bands under different banners,  
When drawn up in battle array.  
Though all men possess the same passions,  
And love is a general law,  
In an infinite number of fashions  
They're woo'd and married and a'.  
Woo'd and married and a';  
Married and woo'd and a';  
In an infinite number of fashions  
They're woo'd and married and a'.

The Russian, all tenderness quelling,  
As soon as the courtship is out,  
Conducts the bride home to his dwelling,  
And gives her a touch of the knout.  
'Tis thus in the law of allegiance  
Their wives a rough lesson they read,  
But *ours* are so bound to obedience,  
Such discipline none of them need.  
Woo'd and married and a',  
Married and woo'd and a';  
They vow both to love and obey us  
When woo'd and married and a'.

With Us now such brightness and beauty  
Are cast over Hymen's glad hours,  
That the fetters which link us to duty  
Are hid beneath flounces and flowers.  
Yon gay English bride at the altar  
Appears like a conquering queen—  
A contrast to *her* with the balter,  
Who once might at Smithfield be seen.  
Woo'd and married and a',  
Married and woo'd and a';  
Yes, wives in a balter at Smithfield  
Were woo'd and married and a'.

Some customs we now should think shocking,  
Were practiced of old without blame;  
The garter, and throwing the stocking,  
Were counted an innocent game.  
We now have a splendid *déjeuner*,  
While bridegroom and bride slip away;  
And speeches are made that are spooney,  
By men that have nothing to say.  
Woo'd and married and a',  
Married and woo'd and a';  
As dull as if some one was buried,  
Not woo'd and married and a'.

When wives by the ancients were wanted,  
They got them by paying a price;  
And daughters whose looks were much vaunted,  
Enriched their old sires in a trice.  
Now fathers, as most men discover,  
Before any daughter can go,  
Must find some hard cash for the lover,  
Besides the young lady's *trousseau*.  
Woo'd and married and a',  
Married and woo'd and a';  
'Tis seldom a penniless lassie  
Gets woo'd and married and a'.

'Twas common in Babylon's city  
A strange kind of auction to hold,  
Where wives were put up that were pretty,  
And to the best bidders were sold.

A fund was thus nicely collected  
For helping the plain ones away;  
And the ugliest weren't rejected,  
Who then the best tocher could pay.  
Woo'd and married and a';  
Married and woo'd and a';  
'Twas thus both the plain and the pretty  
Were woo'd and married and a'.

Some nations are closely restricted  
To only one wife—at a time;  
To polygamy some are addicted,  
And don't think a harem a crime.  
Whate'er may be said of that practice  
With wives of more pliable stuff,  
By most of us here, the plain fact is—  
One wife is found fully enough.  
Woo'd and married and a',  
Married and woo'd and a';  
Enough is as good as a feast  
When you're woo'd and married and a'.

We hear in a very few places  
Of wives with more husbands than one,  
Which seems a ridiculous basis  
For building a household upon.  
But Nature has frolics as funny—  
The beehive this oddity owns—  
For the queen of those makers of honey  
Has husbands in all of her drones.  
Woo'd and married and a',  
Married and woo'd and a';  
Ah! many have drones for their husbands,  
When woo'd and married and a'.

Of Marriage my present discourse is,  
And yet it might natural seem  
That the various kinds of divorces  
Should figure as part of my theme.  
But scandals are grown so abundant,  
I wish from them all to keep free;  
Even a falsely-accused co-respondent  
Is what I hope never to be.  
Woo'd and married and a',  
Married and woo'd and a';  
Preserve us from plaintiffs' attorneys  
When woo'd and married and a'!

Now, may all single parties that hear me  
Be married, if such be their care;  
Though British statistics, I fear me,  
Must feminine prospects impair.  
At least, may all you that shall marry  
Be loving, and constant, and true,  
And ne'er let the Judge Ordinary  
Have cause to inquire what you do.  
Woo'd and married and a',  
Married and woo'd and a';  
Keep clear both of judge and of jury,  
When woo'd and married and a'.

### UNION OF OPPOSITES.

Just as nature cares for the average in the form, God seems to care for the average in the spirit. He will not have your children all earthly or all heavenly; the nerves quiver at the slightest touch, or be impassive to the keenest stab. To look at a dollar as if it were a penny, or as if it were a pound; to be all poetry or all prose, is not the Divine intention. Oh! how many lives have been embittered, or utterly ruined, for want of faith in this great purpose of God? They shall look on the world, and see Divinest purposes wrought out by diversity. They shall look on the outer form of their own life, and still see the mystic “like indifference.” Then they shall come to this highest of all things—the mutual human soul—and chafe and wonder at the Divine diversity there. The man shall dislike the spiritualism of the woman, and the woman deplore the reasoning tendencies of the man; the one frets over this impulsive vivacity, the other over that impassive serenity; fall out because one is nomadic, and the other is domestic; grow sharp because one does

not know the worth of a dollar, and because the other knows it too well; wonder why respectively they can be liberal and orthodox. Will they not see that there is a vastly deeper purpose in this than their mutual waveless felicity? That as by earth and sea, and day and night, and all balancing of antagonisms, God forever works out blessing, and is most blessed of all in this, so not because you love each other, shall you what you call bear this difference in your blended life; but because this may be the most sacred of all amalgams, the perfect success of the Divine Chemist, the very elixir of life to you and to your children, you shall live in perfect accord, “self-reverent and reverencing each other.”—*Rev. Robert Collyer.*

Very well put. But we add, that the diversity of mankind results from several causes. Nor is it so much to be deplored as many imagine, who regard others “all wrong” who are not like themselves. While the dispositions of *two* parents enter into the organization of offspring, there must, as a matter of course, be diversity, the child partaking of *both* parents rather than of one only.

It is also a fact, that extremes as well as opposites are likely to meet in matrimonial alliances, for the reason that, where one is deficient in one thing he seeks to supply it from another. For example: if one is deficient in courage, he would seek a companion more fully endowed. So of economy, music, dignity, devotion, integrity. (Was there ever a rogue who did not respect, admire, yes, almost *reverence*, an HONEST MAN?) So corpulency seeks one not so stout; and the tall and slim would seek the short and plump. This is supposing there are excesses or deficiencies; but when each are well balanced he would prefer a companion to be the same.

But *diversity* seems to be the order among mankind—especially in a state of civilization.

SHORT COURTSHIPS.—In this Adam acted like a sensible man—he fell asleep a bachelor, and awoke to find himself a married man. He appears to have popped the question almost immediately after meeting Miss Eve, and she, without flirtation or shyness, gave him a kiss and herself. Of that first kiss in the world we have had our own thoughts, however, and sometimes, in a poetical mood, wished we were the man that did it. But the deed is done—the chance was Adam's, and he improved it. We like the notion of getting married in a garden. Adam's was private. No envious aunts and grunting grandmothers. The birds of the heavens were the minstrels, and the glad sky flung its light on the scene. One thing about the first wedding brings queer things to us in spite of its Scriptural truth. Adam and his wife were rather young to marry; some two or three days old, according to the sagest elder; without experience, without a house, a pot or kettle; nothing but love and Eden.—*Noah.*

[This is taking it literally. There have been writers who claimed that the name Adam represented a people, a tribe, rather than a *person*. But we leave this to theologians, who may yet settle the question on scientific grounds. As to “short courtships,” we may safely approve, providing the parties become sufficiently acquainted to know whether or not they can agree, and that they are constitutionally adapted to each other. And this may all be known, by the aid of Phrenology, as well in a day as in a lifetime. Long courtships to phrenologists would be totally unnecessary. Ladies, take the hint, and discover the real character of your would-be husbands before putting on the yoke.



## Communications.

### ADVICE TO THE YOUNG.

LETTER FROM UNCLE FULLER.

MR. EDITOR: I wish to address the youth just entering upon the theater of active life. I shall endeavor to rehearse the lesson of experience. This can not be misunderstood. My memory is yet fresh, and but a few years ago I should have been grateful for such counsel, suggestion, and encouragement. The only kind of vice you should countenance is *ad-vice*. But first, before we descend to particulars, let me adjure you—

HAVE RIGHT MOTIVES.

It is your grand privilege before you commence life's routine to consider calmly, thoroughly, honestly, what life is—its duties, its glories, and benefits—and especially what motives shall control your actions, that you may live in accordance. For motives decide the character of life for good or ill. *Motives* alone distinguish between malignant crime and mere blundering. Man will have some leading motive, and it rests almost entirely with you to determine whether that shall be appetite or reason, dishonesty or justice. Pope, a supreme judge of human nature, says:

"One master-passion in the human breast,  
Like Aaron's serpent, swallows up the rest."

Then which shall swallow? Which be swallowed?

But mark; even with right motives you will never effect much good if there is no leading one. Let us illustrate this fact. In the chase, a good "leader" to your pack of hounds is the prime necessity for successful sport, else they would lose the track, the game would save itself, and you would lose your temper. The perfect instinct of herds of ferocious gangs of animals, migratory fowls, swarms of bees, and so on, require a leader. What would armies do without a chief commander? (this is fresh) or lesser bodies not commanded? They would become fearfully "demoralized." Again, we see the all-immense planets roll on in complete precision and harmony, because of the great over-matching principle of gravitation that leads them. Then observe the lives of good men of distinction, they all shaped their career by a single *leading* motive, such as skill, honesty, valor, benevolence—some *one* thing made them celebrated.

FIRST THE RIGHT MOTIVE, THEN THE TRUE AIM.

We can not proceed with comfort, ease, or success through life without a definite aim. Oh, let it be high and holy! Let every effort have a just direction to meet a worthy end. Let perfection be your goal—for surely Our Father means the ultimate perfection of all His children! What if it appear a great way off? Every step takes you nearer to it; the sooner you start on, the sooner you will reach it; it can only be reached by steady steps. These propositions are exceedingly plain—and as important.

Yet, indeed, the great consideration, even above particular aim, is *proper direction*. The road to Washington will not lead to Canada ("skedaddlers" observe), though it may be innocently mistaken as such, and traveled with confident expectations. (A malicious "croaker" suggests here that the road to Washington will never lead

to Richmond?) But alas! what deeper mistakes occur in the moral and business world with respect to direction. Illustrate for yourselves. You know Crockett says: "First, be sure you are right, then go ahead!" And Saxe as pertinently adds:

"And when you are in the proper track,  
Just go ahead, and never look back."

The Bible also says: "He that lays his hand to the plow and looks back is not fit for the kingdom." Yes, just go ahead! You may have errors. You have skated upon a thin place in the ice, but don't stop or you sink. You have scaled a threatening height, but don't look back or you are lost. "Remember Lot's wife."

This applies particularly to an accepted purpose, and is not advisable in first prospecting. As to this period, your Uncle Fuller would advise that you "blaze your way," in other words, "leave your mark" wherever you pass, so that in case of reverse you can fall back on the line and know just where you are. Take an instance. Divers green city chaps resolve to go "black-berrying." They get the direction to the bushes; they find plenty of berries, but impatient for a thicker crop, dash heedlessly on in search. They soon get out of berry range—lost! without a single landmark fixed. Hunger demands the last berry they gathered, and yet unappeased. They lose the remaining hours of the day in weary wanderings and fearful forebodings; and even black, stormy night may spread her horrid curtain o'er them, and fasten it with a thunder-bolt! You have known this in numerous instances; I pray that you heed the valuable lesson.

As counterpart, take for instance: A boy of energy and address hurries through a trade; teaches school awhile; clerks in a business house; then writes in the county clerk's office; studies law; engages in politics; edits a newspaper; runs for Congress; (of course) say, is disgraced—more, is conclusively defeated! Now what? Back on the positions he once held? No, because he passed them all slightly and with ill-disguised scorn. He can not rally for a "forward movement" on any advance position, so he must fall back, away back—"fearfully demoralized."

Then learn to master your every work, fill every position you attain to the best of your ability, see that each one is a foundation for another higher.

So, the "Eternal Pyramids!"

Deep their foundations; then stone upon stone  
In firm support was laid, matched for the next;  
Thus they rose, magnificent to the skies,  
Fresh memorials to the latest day!

So much for the general outline of truly successful life. I need only add here that it is yet absolutely essential that you form clear and distinct views of the chosen enterprise before commencing operations. You must know just what you want to do, the best plan of execution, and how and where to strike.

The great prolific source of error and perplexity in the affairs of life is owing to the vague and imperfect ideas men entertain of what they purpose to accomplish. To illustrate. Would an experienced hunter shoot at a stump to kill a deer? or would he aim at its hind leg? (the deer's!) and if he aimed at its leg would he expect to hit it in the head? or how would it do

to look at the deer and fire into the air? This is plain; but look! how does the world generally "shoot at folly as she flies," and at the targets of business? There is great significance in the proverb: "A miss (however slight) is as bad as a mile."

When we know what is required, the appropriate means suggest themselves. A person that has a faint and vacillating idea of "something to say" is not apt to be very intelligible or interesting; this test, however, may not apply to "interesting" lasses.

In fine, imbibe right motives, the best to lead; cultivate a true, undeviating aim; choose the proper direction; set permanent landmarks on the way, and, in military phrase, "garrison every post you take," and if you have a clear survey of life's battle-array, and make a judicious attack, you can in the end joyfully report to the Great Commander; "I have fought on to full victory!"

### QUALITY.

HARDNESS AND SOFTNESS, FINENESS AND COARSENESS.

EVERY different condition of matter produces different results, makes different impressions and a different character. That which tempers may properly be called a temperament, so I wish to make a few remarks upon the hard, soft, fine, and coarse temperaments, as qualities of the human organism, which have not hitherto been fully considered in the estimation and delineation of character by the outer signs. It is true that human brains below a certain size *can* not exhibit much mentality; but it is also true that the largest-sized brains of coarse, soft men *do* not exhibit much mentality. Fineness of brain is necessary to receive impressions from the outer world. A fine man or woman is like a carefully and skillfully prepared photographer's tablet, to receive and retain impressions from those objects that can impress them. A coarse man receives comparatively few perceptible impressions, and those are from the coarsest and grossest forms immediately around him. A plain and lasting impression depends upon a power to make and a condition to receive it. Such must be the relation between the speaker and the hearer, the teacher and the pupil, or no interest will be taken and no pleasure enjoyed. Hardness seems to be requisite to durability of impressions, as well as to health and tenacity of life. The fine and hard thin-faced man often lives three times as long as your coarse, soft, full-blooded (but bad-blooded) and full-faced man, to the great surprise of those who can not distinguish fineness from fullness, and spirit-life from blood-life. Hardness and hardness are nearly synonymous. Softness is the complement of hardness, and, if I may so speak, negative to it. Too much of it is an index of physical weakness, mental imbecility, and short life. Fineness and hardness indicate vitality. Fineness and softness are not long-lived. Soft fineness is different from hard fineness. Fine softness is different from coarse softness. Coarse, hard men are the physical workers of our planet, the men adapted to come in immediate contact with nature's roughness and asperities, to clear up the forest, plow among stumps and stones, stand on deck and breast old Ocean's storms,



make the irresistible and impetuous bayonet-charge, etc. To them we are indebted for what human labor has produced and human hands constructed. The coarse soft men seem to be the least useful class, unless in the capacity of consumers, so as to keep the market good and prices up. They would not if they could, and they could not if they would, work much, either with head or hands. Their softness is a complement of, and is agreeable to, the hardness of the coarse-hards. The fine, hard men are a very important and useful class. They can think and work too, especially if they have some coarseness. They have great power over both mind and matter, see their relations, and make a practical use of them. The fine-hards comprise most of the "hard thinkers," philosophers, inventors, naturalists, and especially the enterprising business men, who project and consummate works of internal improvement, to facilitate commerce and ameliorate the condition of humanity. They are the men who set the coarse-hards to work, with their brawny muscles and sturdy resistance and repulsiveness, to give physical form and structure to their thoughts, ideas, and plans. They are, to the world of mind, what the coarse-hards are to the world of matter. The fine-hards are head-workers, the coarse-hards are body-workers. The soft and fine are the truly feminine, impressible, attractive, artistic, literary, poetical, sentimental, refined, spiritual, social, affectionate, and loving class, adapted to represent those conditions of society that correspond to a predominance of the frontal and coronal brain. They are, if I may so speak, the super-structure of the great perspective—Temple of Humanity—the Ideal Man of the true anthropologist. They represent the esthetics, beauty, graces, refinements, loves, and spiritual life, above the storms and commotion, strife and conflict, of the lower, material brain. Through them are exhibited "the fruits of the divine spirit, which are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith." This class have great moral and sustaining power, and are happy unless suffering from poor health, to which they are liable. They are liable to be too negative, yielding, and unstable for the stern realities of practical life. All the qualities which I have briefly described, when duly combined, are essential to a well-developed mind that can see, appreciate, and enjoy all things. J. H. C.

### PHYSIOGNOMY OF THE ARMY.

I HAVE been making some observations upon the soldiers now in the service of the Government, with the view to elicit some general principles bearing upon the physical condition and requirements of men in various employments.

The present army of the Union, however, having been hastily collected from men of all pursuits, who entered the service from a variety of motives, it is quite difficult to arrange its heterogeneous materials into systematic forms.

The following are among the observations made:

1st. The infantry look older than cavalry men of the same age.

2d. Cavalry men are thicker round the portal region, have thicker thighs, rounder, thicker

shoulders, are not so tall of stature, have smaller under jaws, rounder heads. Phrenologically, they have larger Language, Acquisitiveness, and Secretiveness, and are more agreeable in their manners and more wanting in principle.

3d. Infantry men are flatter on the side of the head, have heads more protuberant upward and backward, under jaws larger and more protrusive; their under jaws are separated from, and stand out from, the neck, while the under jaws of cavalry men are, as it were, mixed in with the neck. Infantry have broad chins, cavalry men little, sharp chins.

These observations were not made upon a very large number of men, and while numbers of exceptions were observed, a very decided majority of the persons noticed in each class corresponded with the above description. A more extensive and accurate observation than I had the means of making, might lead to other and different results. J. W. M.

### A PRAIRIE SKETCH.

'Twas in the mellow autumn time that Paul Henderson came from the bustling city of New York to spend a month in our home.

I was but just recovered from a severe illness, which had left me ghastly pale and thin, and gave to my large brown eyes an unpleasant look of wildness. Naturally timid, I now shrank from meeting my high-born, haughty cousin, and was begging my mother to let me hide away in the sweet seclusion of my quiet room, when, hearing an unknown footstep in the hall, upon looking round, my eyes fell upon the most perfect specimen of manly beauty I had ever seen, and 'twas none other than my cousin Paul. He returned my mother's welcome in such kindly tones and with such an easy deferential grace that all former prejudices were instantly banished from my heart, and from that moment we were inseparable friends.

Our cottage home was upon the banks of the beautiful St. Lawrence, half hidden from sight by brave old trees and clambering vines, through which the sunshine crept to kiss our lovely flowers. Beyond, and sloping to the water's edge, was a smoothly shaven grassy lawn dotted with hardy shrubs and a half-decayed old tree, which my sister named "the charter oak." Paul declared our home the cosiest nook he'd ever seen, and one of his chief delights was sketching it in sunshine and in shadow, while my artist sister vied with him in graceful lines of tracery. I, too, loved the beautiful and true, but each crude attempt at sketching only made more clearly evident the fact that nature had endowed my brain with no artistic skill.

At last, vexed and thoroughly disheartened, I tore my paper in shreds, and tossed my pencil into the St. Lawrence with a parting anathema.

That eve, as usual, we spent an hour in singing, after which Paul read us choice selections from Eliza Cook and Fanny Forrester; when in the midst of a beautiful poem, he suddenly threw aside his book exclaiming, while a new light seemed to illumine his eye, "Now, cousin Fay, you can't pencil, but you can, and you must, become a finished writer!" A merry peal of laugh-

ter was my only response, and sister bade him continue his reading.

'Twere needless to enumerate the frequency and eloquence with which Paul urged me—upon phrenological principles, as he affirmed—to dip my pen in the sea of literature; nor will I weary you with a recital of my first attempts at authorship.

Paul returned to the city, and sadly we missed such pleasant companionship; but from having first written to please him, I had now become devotedly attached to my pen, and each new garnered laurel brought a double blessing.

My success was almost fabulous, and with true fervency I thank Heaven that my thoughts were so kindly guided into the beautiful paths of literature; for what was at first a pleasant recreation has now become the necessity of my life.

Our early home still nestles as cosily upon its native soil as when in childhood we played amid its roses, but now 'tis ours in a loving memory only, for "fate decreed that we should part," and now 'tis the home of strangers.

And so we sought and found in this western world a "habitation and a name"—a home surrounded by many pleasures, and doubly hallowed to our aged father since 'twas secured by his two artist children, who on the sunny banks of the St. Lawrence had learned to wield the brush and pen. FERRIE WINKLE.

### THE ORGAN OF COLOR.

AN INTERESTING FACT.—Lieut.-Col. W. S. D., writing from Fort Esperanza, Texas, under date of 23th March, gives us the following:

In 1847, in one of the western counties of Pa., I was boarding with a Mr. O. and teaching school, and spending a portion of my spare time in reading Combe's Lectures on Phrenology. Mr. O. was a man of at least ordinary ability. He belonged to a volunteer military organization, the summer uniform of which was, in part, white pants with a stripe one inch wide of pink silk ribbon. My acquaintance with Mr. O. was but recent and very limited. He was seated near me by the table while I was reading, and my hand was, at the description of every new development, flying to his head for location, for proof, for development. Color was now the subject. Combe's illustration of the Scotchman who was idiotic in this particular, who did not know the color of his own overcoat and took another of a very different color instead (I have not read Combe since, but I have the material facts), was the subject of the text. I mechanically put my thumb on the organ in Mr. O.'s head, which to the eye appeared full, and to my surprise it buried itself in the flesh; there was a great depression. I immediately remarked, "If there be truth in Phrenology, you can not distinguish colors—you do not know red from blue, blue from green." The instant burst of merry laughter from his wife was followed by "That's so. Do you think! William went to the store to get pink ribbon to put on his soldier pants and came back with blue. I thought I should hurt myself laughing." He assured me what she said was true, that he could not distinguish between colors, especially the brighter colors of red, blue, and green. To him, the rainbow had no beauty, no variety of colors. The upper edge he could see more distinctly than the other portions, but its appearance was dim, of the same color to him, as he said, of the moon, but not so bright. Your obt. servt. W. S. D.





CHARLES MINOT, SUPERINTENDENT OF THE ERIE RAILWAY.

## CHARLES MINOT.

## PORTRAIT AND CHARACTER.

THE first condition to which we invite attention in Mr. Minot's case is his very strongly marked phrenological, physiognomical, and physiological developments, all of which are very full and in perfect harmony with each other, while the indications of the most excellent bodily health are unmistakable. He is evidently descended from a very healthy and naturally long-lived ancestry, and inherits all the conditions necessary to enable him to lead an active, energetic life, retain permanent good health, and live to an old age.

Observe how full the development of the chest, indicating a large and vigorous heart, large healthy lungs, and an ample stomach, with all the internal machinery for manufacturing the vital principle, with which the reservoirs of life are kept full, almost to overflowing. Such an organization requires a great deal of out-door exercise, and were its possessor deprived of an abundant supply of fresh air, and an active, energetic life, there would be danger of apoplexy from a superabundance of vitality.

While Mr. Minot fully appreciates and enjoys food and rest, he would be unhappy if idle, and can do more work with very little or no food or rest than one in thousands.

His brain, as a whole, is large, and nearly all the organs appear to be very fully developed. Observe the breadth and fullness above and between the ears, indicating force, propelling power, and executiveness; then the height from the center of the ear to the top of the head, showing perseverance, firmness, and sense of justice, and the distance from the same point to the forehead, all the organs of which are well filled out, and

to the upper part of the forehead, showing large benevolence and great ability to understand the wishes and judge of the character and abilities of those about him, and we have the predominant traits of his character.

His social nature, of which we can only judge by its signs in the face, its phrenological organs being in the back of the head, appears to be very fully developed and strongly marked. The cerebellum being large, gives warmth, ardor, and intensity of feeling; were he cool and indifferent in the affections, he would be very different in other respects. Fully developed here, he has the affection and sympathy of woman with the will and executiveness of man. We infer from the combination of qualities, that he resembles his mother rather than his father, and that he is animated by her spirit, although he may have his father's build and front.

He is fond of children, especially boys, horses, and even smaller pets, and is remarkably playful sometimes, yielding to his nature in this respect at the expense of dignity; but he thereby secures that mental relaxation so essential before and after great or very long-continued mental effort.

The next point to which we would call attention is that of the breadth between the temples, or region of Constructiveness, which is decidedly large. This, combined with large Causality and Comparison and well-developed perceptive, gives him planning talent, the ability to invent, contrive, and construct, as well as to judge quickly and well of the various mechanical devices to which his attention is called, and enables him to devise ways and means by which to accomplish difficult ends.

Acquisitiveness is also well represented, giving

him a fair degree of present economy and appreciation of property, without blinding him to the necessity of immediate expenditures for the purpose of final economy in carrying out his project.

Benevolence is large and very active, and combining its influence with his strong social nature, renders it very difficult for him to say no when appeals are made to his kindness or affections.

The whole tophead is large and full, and shows more brain in the region of Benevolence, Veneration, Hope, and Conscientiousness than we find in most men.

If he had been trained to almost any profession requiring public speaking, he would have been a most zealous and persuasive speaker, putting his whole soul into the occasion, and his words carrying conviction to the minds of his hearers; and even now, among cold, calculating business men, such a nature as his must stir up the more kindly emotions and inspire a feeling of goodwill toward every one. He could scarcely be cruel, revengeful, or unjust toward any, and gladly forgives and forgets.

Imitation is large, and acting with Constructiveness would give him great aptitude for any mechanical pursuit to which he might give his attention.

His organ of Numbers or Calculation is also large, and he would excel in estimating the value of property or computing figures. He would also be methodical, having a place for everything and everything in place. He would appreciate and enjoy music though he may not perform it; is mirthful, jovial, and enters at once and heartily into the spirit of the occasion. His memory of faces and in relation to nearly all subjects is very remarkable. He has taste, refinement, and love for the grand and sublime in nature as well as for the beautiful and exquisite in art; but his motto would be, *utility first* and beauty next.

The eye, though not large, is very clear and expressive. Language is not sufficiently large to make him a very copious speaker, but he is emphatic and earnest; what he says has much meaning in it, and always has its proper effect. He has more thoughts than words, rather than more words than thoughts.

Now let us look at his physiognomy:

The nose is fairly prominent, well formed and pointed, showing an active as well as cultivated mind, while the nostrils are large, corresponding with his large lungs.

The mouth is ample though not gross, is well cut and slightly inclined upward at the corners, indicating cheerfulness, good-nature, and amiability, with a fully developed and well-formed under lip corresponding with his strong friendship and affection, while the upper lip is of such length and fullness as to indicate a full amount of dignity, firmness, and stability. The chin is fully developed and well formed, corresponding with a large cerebellum, which it indicates.

His organization, as a whole, is very remarkable, and deserves the special attention of those seeking to understand the conditions necessary to the accomplishment of the greatest practical results. We very often, however, meet with persons who in some respects are better organized than Mr. Minot.

His superiority does not consist so much in



single or special points of excellence as in good sense upon almost all subjects which arise from the full development and almost constant activity of all his faculties. His supply of vitality is so great, and his brain so well adapted to working it up, that each faculty responds with the greatest alacrity to every requirement, working with great ease and rapidity; hence he arrives at his conclusions with almost the rapidity and clearness of intuition. He remembers almost everything, even to the smallest details, and does not forget one class of interests while attending to another.

He is admirably adapted to the management of a great work like the Erie Railway, with its numerous branches and connections and almost endless involution of interests. His selection for so important a post is highly creditable to the judgment of those by whom he was appointed.

### CHARLES H. KILGORE.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

(GIVEN IN 1853.)

You are a man of few words; are steady, self-willed, and independent, mind your own business and expect others to mind theirs, seldom interfere with any one.

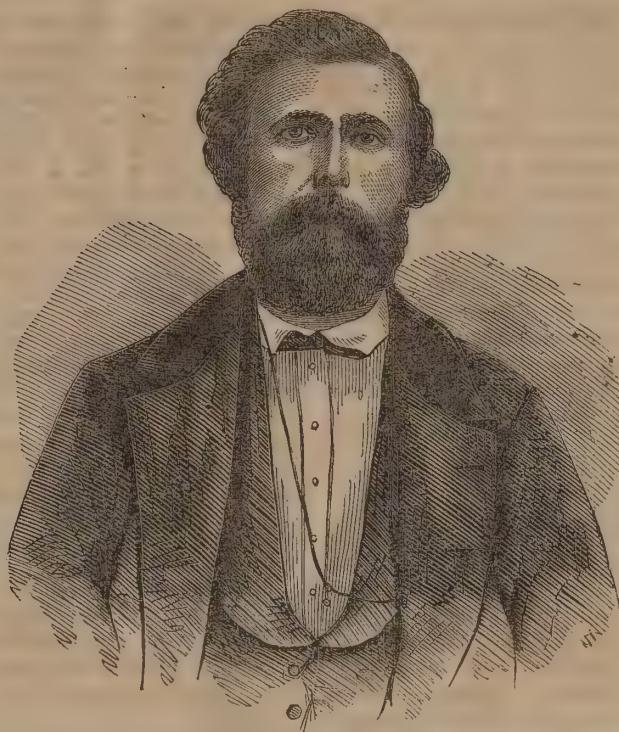
You are very cool in time of danger, and the greater the danger the cooler you are. You are like deep water which runs without noise; and people do not know you till they have tried you.

You make money and quietly put it in your pocket, going off as if you had lost something, rather than becoming elated and telling others how much you have made. You have no talent for show. You let what you do speak for you rather than by words to exalt your own efforts; and if you hear anybody boasting you will watch your opportunity and take them down if you can. You are diffident among strangers, generally respectful and decidedly kind-hearted, but you do not go far out of your way to get rid of your cash. You generally take care of what you earn, but will help persons who need help, either with your purse, your judgment, or your strength. Are not timid, but are quite reserved. Are not in the habit of showing fight until you are hard pushed, but if you do fight you do it up strongly, for when you are angry you are *very* angry.

You enjoy your food highly, have good digestive apparatus, are seldom troubled for the want of an appetite, or with what you have eaten.

You have the power to copy and imitate; could draw and take sketches well; have a good perceptive intellect; are a good judge of things; learn well by experience, and never need showing but once.

You are troubled sometimes to know which of the various ways you will pursue, for many present themselves to your mind. You know more than you appear to. You understand more of a subject than you express in your conversation. You have a sly way of joking, and are inclined to fun, but it is of a quiet character. You will succeed in mathematics, surveying, mechanics, or buying and selling. You have the talent for



PORTRAIT OF CHARLES H. KILGORE.

getting rich, and can not very well avoid it—first, because you are industrious and will earn money; secondly, you will take care of it; and thirdly, because you can turn your hand to almost anything, so as to be able to make your efforts tell to advantage. You need a wife who can talk, who is open-hearted, affable, polite, and domestic. You have strong love for woman, strong attachments to place and fair sociability, but scarcely enough; while you have great love of variety in thought and occupation.

The following sketch is condensed from a more lengthy narrative, furnished by Mr. Kilgore's brother, who, we believe, designs to publish it, with additional matter, in pamphlet form:

#### BIOGRAPHY.

CHARLES H. KILGORE was born in Weakley Co., Tenn., in March, 1838. His parents were exemplary members of the Methodist Church, in which his father has been a class-leader for more than thirty years, and no father and mother were ever more careful in the moral training of their children, or more successful than they were in the case of the subject of this sketch and his younger brother, G. W. C. Kilgore.

Charley was, until his eighth year, full of amusing and lively prattle; but after this became strangely silent, sedate, and still. His opportunities for education were limited to a few months each winter, but he turned his limited advantages to good account; and such was his capacity and industry and attention to business that his father gave him the entire control of the farm before he was nineteen years old, and he managed it with so much skill and forethought that all the neighbors were astonished at his success.

In 1856 he made a trip to Texas with his two

elder brothers, where they purchased mustang ponies to take back to Tennessee. During this journey he lost his health, in consequence of bad diet and exposure, to such a degree that he could not labor, and he turned his attention to trade, in which he was very successful—never failing to make money in whatever he engaged. His fair dealing and integrity attracted around him customers, friends, and admirers, and he became a pattern and a public benefactor in his sphere.

Previous to the Presidential canvass of 1860 he had taken little interest in politics, but at that time, after investigating the claims of the various candidates, he became a supporter of Mr. Douglas. Excitement ran high, and the storm of passion raged around him, but he stood firmly by what he believed to be right, and finally, with only six others in his neighborhood, cast his vote for his favorite candidate.

Through all the exciting scenes which followed the election of Mr. Lincoln and the inauguration of the rebellion, young Kilgore remained a cool, calm observer of events and of the tendencies of the times.

In 1862, the rebel forces evacuated the section of country where Mr. Kilgore resided, and it remained in a comparatively quiet and prosperous condition till August, 1863, when some wretched deserters and emissaries from the rebel armies commenced forming guerrilla bands, for the purpose of plundering and murdering the loyal citizens. Among these was the Edmonds and Cabe gang, which soon became notorious for its deeds of pillage and bloodshed.

About the first of September a protracted meeting was held by the Methodists at Olive Branch, in Henry Co., about three and a half miles from the residence of Mr. Kilgore, in which



the prominent rebel sympathizers participated freely. At the same time, Bowman, one of the worst of them, was out, under cover of darkness and protected from suspicion by an oath to sustain the Government and oppose the rebellion, recruiting for Forest, organizing guerrilla bands, and obtaining information as to who had good horses, arms, ammunition, etc.

While the meeting was going on, several valuable horses and mules were stolen, and among the rest one from Charley Kilgore, supposed to have been taken by West Buntin, who afterward met his reward in a skirmish between the Union troops and some of Forest's men.

On the night of the 4th of September, 1863, some twelve or fifteen guerrillas came directly from the Methodist meeting through the farm to Mr. Kilgore's house and called him out. He suspected nothing wrong, but took his visitors for Union soldiers, as most of them wore Federal over-coats. They put him under a strong guard, charging him with *harboring guerrillas*! A portion of them then, demanding the keys, went in and pillaged the house. They finally left, carrying with them about \$1,600 worth of property, but liberating their prisoner. This gang was that of Edmonds and Cabe already mentioned.

Two weeks afterward, Edmonds and seven others came back, took Mr. Kilgore again, and with horrid oaths and imprecations carried him off, threatening to hang him and taunting him like a horde of savages. They took him about a mile, when they held a consultation, which resulted in his being again set at liberty. It was afterward ascertained that a single vote saved his life for that time. The charge against him was, that he had said that Edmonds, Cabe, and their gang ought to be hung.

From the 1st to the 19th of September he and his father, who were in partnership, lost by these robbers property to the value of more than \$1,300. He bore the loss patiently and quietly; but expressed to the writer his strong desire to enter the service of the Government as a soldier, which he was constrained from doing by nothing but the state of his health.

He could not remain idle, and in spite of the threats of guerrillas and rebel sympathizers to burn it to the ground, he commenced, in company with a friend, to build a cotton gin. It was finished, and went into successful operation.

On the night of April 13th, 1864, Howel Edmonds, leader of the gang we have mentioned, in company with West Ridgeway, Polk Gow, and Pinckney Kelso, all well armed, rode up to the house. He suspected their design, and, going up stairs, slipped through a small window into the loft of an adjoining house. The ruffians inquired for Charley Kilgore, and were told that he was absent. They then seated themselves at the table and ate their supper, when they broke the crockery and threw it about the house, and then commenced a search for their intended victim, swearing with much bitterness that they would kill him. They caught an old man who was employed on the farm, and, beating him most unmercifully, swore that they would kill him if he did not reveal Kilgore's hiding-place; but the man protested that he did not know.

They were about to leave when one of them

suggested that Charley might be in the loft. With some rails they commenced ripping off the boards from the gable of the house. He now saw that his place of concealment was discovered, and slipped back into the upper room of the other house, aiming to leap from the window and escape, but the window was watched by one of the villains, who shot him through the right temple as he appeared in sight. The other desperadoes rushed up stairs and shot him six times more—one ball entering his right arm and passing upward broke his shoulder; another passed through the muscles of the same arm, between the elbow and the hand; a third went through his bowels, and the others through his hip and his legs in different places. After mangling him thus, they rifled his pockets, taking about \$150, and not leaving even his pocket-knife. His mother was obliged all this time to keep her seat, they threatening to blow out her brains if she attempted to move. His father had been obliged to flee some time previously on account of his loyalty to the Government.

When the fiends incarnate left, they carried with them property, taken from the house and farm, to the value of more than \$500. The aged mother and all the men working on the place were driven off, and would be shot were they to return.

Mr. Kilgore was shot at half-past eight o'clock in the evening, but survived, though in great agony, till four in the morning. He was sensible and talked with his friends till about an hour before he died, taking them by the hand and bidding them an affectionate final farewell.

Thus died one of the martyrs of the Union—a champion of the principles of the patriots of 1776.

At our fireside, sad and lonely,  
Often will the bosom swell,  
At remembrance of the story  
How our noble Charley fell.

### DON'T BELIEVE IT!

WHEN a man advertises to set the North River on fire, don't be silly enough to believe it.

When a man advertises for a partner, and wishes a young man to put in the small investment of one hundred or five hundred dollars, and guarantees to him a realization of fifty or one hundred dollars per day, don't believe it.

When a man offers to sell or give away gold watches or jewelry worth fifty or one hundred dollars for only one dollar, don't believe it.

When a man under the title of Rev. offers to give away knowledge of the utmost value for the cure of consumption and any and all other diseases by merely sending a three-cent stamp to prepay postage, don't believe it.

When a man professes to be trying his utmost to make everybody else rich, and looks to other people's interest more than his own, don't believe it.

When a man advertises, and omits to sign his name, or neglects to put his number or place of business where he can be found, don't believe it. Many advertise on purpose to filch young men of money gained by hard labor. If you have a friend in the city write to him to discover if such people occupy an office and follow a respectable calling, and save yourselves the odium and expense of being called a greenhorn, and thus you will effectually break up all swindling establishments and compel the authors to work or starve.

### MODERN SCHOOL BOOKS.

THE children (bless their bright eyes!) have a great deal done for them now-a-days. Modern ingenuity has been taxed to its utmost to supply, anticipate, and very possibly to create wants for the children. But among all the inventions useful and amusing, from the baby-jumper, rocking-horse, crying-doll, and on through the well-graded list of toys to the more nature amusements of picture games and puzzles for growing masters and misses and adults youthfully inclined, there is none which has attained greater perfection, or is more universal and accessible to all, than the books which are sown broadcast over the land, and which abound in almost every family, of however limited means. The illustrations are, as a general rule, truthful to nature, the wood-cuts rich in depth and shading. The colored pictures are rather astonishing to older eyes than those for which they are designed, but with good taste and harmony they are confined to very juvenile books.

Popular authors are devoting their talents in forming the tastes of children, without the fear which haunts "little great" people, of non-appreciation, and therefore the press teams with beautiful books: pleasant stories with self-evident morals; sunny descriptions of natural scenery; healthy, vigorous, charming books, every way calculated to make a child better and happier.

The school-books of the present time are also attractive. So gradual and pleasing is the transition from simple words to phrases and reading, that by the aid of engaging pictures, the little learner is led unconsciously on, hardly aware that he is ascending the hill of science (as portrayed in Webster's Spelling Book). The High School Readers are as entertaining books as can be found on any center-table. The articles are well selected and of great variety, our best authors being represented, while so judiciously do prose and verse, dialogue and oratory, alternate, that while the mind is not wearied, there is ample opportunity for the culture of the voice in the various tones required.

The great and noble utterances of Shakspeare, the faultless melody of Mrs. Hemans' verse, the delicate beauty of Tennyson's word painting, will become models of all that is noble and beautiful in literature, and will as surely form the literary tastes of a young person as do the habits and manners of his associates form his character. In those "after years," which to the youth seem so far off, but which come all too soon, there will rise in his mind, all uncalled and unexpected, some sweet fragment of a poem, some melodious measure that has lain slumberously through many toilsome years, jostled by anxious, careful thoughts, yet retaining its freshness and beauty, and acquiring additional luster from the light of old recollections. Tracing back through "memories olden" for some clew to its origin, he will be quite sure to find its birth-place was at his mother's fire-side, or in "some book we read at school." Were the words from our pen destined to become renowned, we would wish no prouder wreath from Fame than that our thoughts should find a place in the school-books of the time; certain then of "a place in the memory" of the young, perhaps till memory should fail and consciousness grow dim but pure and beautiful thoughts will chime on in the soul forever.

A. E. T



### CARBON; ITS TRANSFORMATIONS.

WE will introduce carbon to our readers as a brilliant substance taken from the bosom of mother earth where it has rested nearly unchanged since the great coal-formation. Placing the coal in the stove, it is changed by heat to carbonic acid gas, a deadly poison to all animal life, but very nourishing to vegetables. This gas, floating in the atmosphere, is taken up by the foliage of trees and the leaves of plants and changed into a part of their structure, thus being returned to us in the venerable oak and graceful pine.

By the genius and energy of man these are changed into noble steamers and men-of-war that proudly override the storm-tossed sea, transporting from place to place the armies and merchandise of the world. It is also changed into most exquisitely tinted flowers, greeting us at every step in the lovely spring time; into golden grains waved by gentle breezes and gilded by the summer sunsets; and into the luscious fruits of autumn. Man eats the fruit and grain, and thus it enters his system, making up in part the blood, the bones, and muscles of the laborer and the nerves and brain of the statesman and scholar, prompting the flash of wit and the blaze of eloquence.

To-day, carbon may assist the pent-up powers of the earthquake, causing the granite foundations beneath us to vibrate and heave like the troubled sea; or it may flow in liquid fire from the boiling crucible of the volcano, covering towns, cities, and large farming sections in its terrible march, leaving nothing in its track but a devastated waste; in a few days it may fan us in the gentle breeze, fall in genial showers to refresh the parched vegetation, flow in the transparent stream, sparkle in the pearly dew-drop to add new charms to the fair face of nature, or rush headlong in the cataract into the foaming abyss below.

By studying the mineral, vegetable, and animal kingdoms we find that carbon enters into the formation of every tissue, composing almost wholly some vegetable and anatomical structures as well as most minerals. Oil, fat, starch, gum, and like substances, are almost wholly carbon, while diamond is pure carbon. Charcoal, oil, sugar, starch, etc., as much as they seem to differ, are very similar, and in nature's laboratory easily changed from one to another. We snuff a candle or throw away bits of charcoal as worthless, yet they are almost diamonds. They need but the touch of the Great Chemist to change them to marble, limestone, black-lead, or into a part of every species of shell, every plant that grows, every animal that lives, and most every part of plants and animals. Yes, there is charcoal or carbon in the fairest hand we shake, in the most reliant arm, in the finest molded features, and in the unrivaled luster of the most sparkling eye.

When the fuel gradually disappears in the stove, or the oil in the lamp, think not they are gone forever, for in less than twelve months they may sparkle in the eyes of a rival beauty, or be transformed into luscious fruit tempting us by the wayside, or delicious bread and cakes steaming on the tea-table. In nature, nothing is lost, but everything is continually changing.

T. D. B.

### Poetry.

Poetry is *traced* a thing of God;  
He made his prophets poets, and the more  
We feel of poesy do we become  
Like God in love and power.—Bailey.

### CELLIE.

BY ANNIE C. KETCHUM.

CELLIE, little Cellie!  
Underneath the skies  
Not a blue-bell blossoms  
Brighter than her eyes!  
Not a lake is margined  
By a daintier fringe  
Than her long, soft lashes,  
With their chestnut tinge.

CELLIE, little Cellie!  
Through the golden air  
Not a sunbeam dances  
Brighter than her hair;  
Curling o'er her forehead,  
Or, in roguish grace,  
Pulled by baby fingers  
All across her face.

CELLIE, little Cellie!  
Through the sunny South  
Not a rose is blowing  
Sweeter than her mouth;  
Pouting proud, the princess!  
Laughing next, to show,  
With her grace's kindness,  
Four teeth in a row!

Cellie, little Cellie! [sweet  
Through the meadows  
Not a rabbit gambols  
Whiter than her feet—  
Dainty feet! but palsied  
By a baleful spell,  
Since that fiery sickness  
Fiercely on her fell.

Cellie, little Cellie! [prayed  
How we watched and  
While the fever-vulture  
On her vitals preyed!  
Day by day beseeching  
That the Risen King  
Might vouchsafe to spare us  
So beloved a thing.

Cellie! Holy Saviour, [sea  
Who from Death's dark  
Safely back hast brought her  
With us yet to be—  
By her baby-patience  
Teach us lessons wise,  
So Thou mayst receive us,  
With her, to the skies!

### LOVE OF THE EYES.

BY REV. EDEN R. LATTA.

THERE'S music in the comeliest name,  
That of all other names above,  
(What heart will not confess the same?)  
If 'tis the name of one we love.

So with the color of the eye,  
If black or hazel, gray or blue,  
Or of an intermingled dye,  
It is, to us, the fairest hue.

'Twas mine, of yore, to most admire  
The orb of soft cerulean glow;  
I feared the black's excess of fire,  
The gray's extreme of ice and snow.

But, all my fears at length at rest,  
I chose the eye of ebony shade;  
I fondly to its altar pressed,  
And there sincere devotion paid.

Then I espoused the orb of gray,  
Mauger its chilling glacier tinge;  
And deemed it clad in mild array,  
As summer twilight's mellow tinge.

And since I saw, and loved, and gained  
That one—the last, the dearest, best,  
With soft brown eyes, I have maintained  
That such, by far, excel the rest.

And thus it is that love imparts  
A grace and charm where'er it will;  
And thus it is that tastes and hearts  
Preserve a perfect union still.

CULTIVATE the physical exclusively and you have an athlete or a savage; the moral only and you have an enthusiast or a maniac; the intellectual only and you have a diseased oddity, it may be a monster. It is only by wisely training all three together, that the complete man can be formed.—*Samuel Smiles.*

### MAKING TRACKS.

A LIGHT snow had fallen, and the boys desired to make the most of it. It was too dry for snowballing, and not deep enough for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the center of the meadow, and that each one should make the straightest track, that is, go from the tree in the nearest approach to a straight line. The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs toward the trunk. They were equally distant from each other. If each had gone forward in a straight line, the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Allison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is so smooth, and nothing to turn us out of our way?" said Jacob Small.

"How happened you to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others.

It appeared that nobody but Henry had aimed at a particular object. They attempted to go straight, without any definite aim. They failed. Men can not succeed in anything good without a definite aim. In order to mental improvement there must be a definite aim. In order to do good there must be a definite aim. General purposes, general resolutions will not avail. You must do as Henry did—fix upon something distinct and definite, as an object, and go steadily forward to it. Thus only can you succeed.

CAPACITY OF CHEST.—Mr. S. B. Buckley, of the Sanitary Commission at Washington, has sent to the American Ethnological Society a paper giving the results of the physical examination of Indian soldiers, with explanations and remarks. He has examined 4,500 soldiers, among whom the various nations of Europe and the United States are well represented, and says that George White, a full-blood Seneca Indian, born in Cattaraugus County, New York, and a private in the 24th New York cavalry, twenty years of age, shows a greater capacity of chest, or strength of lungs, than any other I have yet measured; and the few Indians examined (in all about fifty), show a stronger average strength of lungs than the whites. Another person in the employment of the Sanitary Commission has examined about 2,000 soldiers, most of whom were rebel prisoners, representing the Southern States.



## Miscellaneous.

### NATURAL DEVELOPMENT.

It is said that the brain and nervous system is the first formation in the human being; next comes the circulation, then a foundation for the bony framework, then the muscles, etc.

The first organs of the brain which come into play after birth are those nearest to the body, those in the base of the brain. The appetite is situated near the stomach, and one of the first impulses of the child is to eat. It asks no questions, neither does it wish for playthings, but simply "something to eat." By eating, it begins to grow, and the lowest organs grow most during the first few months of its life. Next to the appetite, is Destructiveness, Combativeness, Philoprogenitiveness, etc., and a child exhibits temper and irritability, love of pets or dolls, long before it thinks of saying its prayers. Later, the perceptive faculties begin to develop, and curiosity is awakened, and it stretches and turns its little neck to see some bright object, like a red dress, or something new. Still later, it begins to talk and say, "Let me see," "let me see." Still later, when a class of faculties higher up comes into action, the child asks a world of questions. Where does the milk come from? How do apples grow? What makes the ring around the moon? Why is this, and why is that? Such questions appeal to Causality. Still the child is a selfish little animal, and wants all he sees, Acquisitiveness being large. He demands playthings without number, nor will he divide without much persuasion. He has not yet realized "that it is more blessed to give than to receive," for his moral sentiments have not yet been awakened. He is yet unconverted. In early youth it is not expected that the religious nature will be manifested, for the business of childhood is to grow. The boy wants a hammer, a hatchet, a kite, a dog, a donkey, and a whip. The girl wants a cat, a bird, a doll, ribbons, stuff to make dresses, scissors, and a set of miniature dishes, with which to play "keep house," "teach school," etc.

Playthings to a child are the same as real property to an adult. Music comes in with the perceptive faculties, Constructiveness, Acquisitiveness, etc., and the child learns tunes by the ear. But to compose or create music is quite another thing. The child has not yet come to this. A little later, Ideality crops out, and the young man begins to make rhymes, and the young lady verses. The bud now begins to blossom, the period of puberty has arrived. Now, childish ways and childish dresses are put off together, and more serious thoughts occupy the mind. Now comes the proper time for the spiritual nature to unfold itself, when the great future opens to view! Now a sense of deep devotion, of humility, of dependence on our Maker, the necessity of a mediator, and the acceptance of religion, of which till now the youth had no conception. The real manhood, if ever, now appears.

"But," says the objector, "how is it with precocious children—those who ripen early?" The same as it is with defective fruit, which falls to

the ground before maturing; such children seldom amount to much. We regard it a misfortune for a child to be over bright or intelligent beyond its years. It will not live so long. "Early to ripen, early to decay," is a law of nature. The dull boy makes a greater man. The reason is, he has a better foundation—constitution—on which to build. Let us not, therefore, be impatient to push our children forward in brain-work. Let us keep as near as possible to the true order of development, which phrenology and physiology make so clear. In the growth of children, let it be the body first, and then the brain. Nor put them to the study of philosophy, the dead languages, or mathematics till they have come to years of reflection. It is not wise to put a young colt into harness or under saddle—though you may halter, break him, and teach him obedience—when too young to bear it.

The same law which governs natural development applies equally to maturity and to decay. In a future article we will take up the subject of NATURAL DEATH, and instruct our readers

How to Die!

### PAUPER CHILDREN.

WHAT shall be done with them? Our public institutions in all the large cities are usually full of these unfortunates; and the question arises on the part of all good citizens, what shall be done with them? Shall they be permitted to grow up in ignorance and vice, or shall they be educated for spheres of usefulness and honor? It is well known that the natural tendency of the untutored mind is downward and sinful, that the appetites and passions predominate, and without religious and moral culture they almost necessarily come to a bad end.

It is this class mainly who fill our prisons, our poor houses, and asylums. Not having been taught to regulate themselves, or brought up to any useful occupation, they become dissipated vagabonds and criminals—pests to others and a curse to themselves.

There are several openings in which these unfortunates may be placed. The first and most desirable is that afforded by the plan of Mr. Brace, Mr. Tracy, and others, which secures comfortable homes for these children among the farmers, mechanics, and merchants of the country, but more especially among the former. There are thousands of farmers who are without young children of their own, and who would be glad to adopt and train up in the way they should go, one or more of these children. And it has been the business of those benefactors to find the right children for the right places and place them therein.

The next best opening is that of the navy, in which unruly boys may be educated and trained for the service of their country, while at the same time the discipline they receive will aid them in restraining their propensities for evil. We are yet to become a maritime nation; and although there is a prejudice in this country against a seafaring life, it is not so in the Old, and children of the best families are brought up to this honorable and useful pursuit. There should be receiving ships and naval schools in all our seaports, wherein lads of a suitable age and constitution should be received

and prepared for either the naval or merchant service.

For girls, there is always a greater demand than supply, in all the Western towns and cities. Let the gentlemen named above arrange to give homes to the thousands who would otherwise grow up without the restraints and education which would be supplied in any private family, and let the public lend this great work their aid by hunting out the children, and by contributing toward the funds necessary to carry it out.

We have forgotten the cost of taking children from New York to Western homes, but we think it is from ten to fifteen dollars each, it may be less—depending on distance. This, surely, is a cheap way to do a great good—this is sowing, and, with little labor "reaping an hundred-fold."

### "VANITY."

EVERY man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion." The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, as to be always looking in the face of others for approval, to be anxious about the effect of what we do or say, to be always shouting to hear the echoes of our own voices.—LONGFELLOW.

Very sensible, Mr. Longfellow. We Americans are morbid in Approbativeness. The excessive love of praise is our bane. It is this which inclines so many to sail under false colors; to assume to be what they are not; to take on titles they have no right to; dubbing themselves doctors, professors, judges, colonels, and the like, when they are only plain "common folks," with more vanity, impudence, and brass than common sense. When this weakness breaks out it shows itself in various ridiculous ways. Boy-babies are in a hurry to put on trowsers, boots, and spurs; girls pine for long dresses, small waists, "store teeth," and pale faces; men wear long hair, quizzing-glasses, strut, swell, become pompous, talk large, smoke, chew, drink, spit, swear, and brag. These "shabby genteel" fellows manage to "do" their friends and relatives out of what money they can; promising to pay, but being without truth or integrity they forget these little obligations. Not a few of this thriftless set turn reformers. They promise to revolutionize and "set the world ahead," only give them the lever. But they want your money to do it. These pretenders meet with no permanent success. They are impostors, root and branch, and sooner or later are found out. "All is not gold that glitters;" pinchbecks, counterfeits, and quacks abound. Sensible people who know how to read character may readily distinguish the genuine coin from the bogus. Ambition to shine in false plumes is simply disgusting. Sensible men and women are content to do that for which they are by nature, education, and training best fitted. A true woman knows her sphere and keeps it, nor will she unsex herself, neglect her husband, her children, or her domestic concerns; and no true man will "play second,"



or permit the mother of his children to become a public show, under the plea that she has "a mission" to perform which takes her from home.

But the subject is endless, and we must refer to it again.

### THE COOPER INSTITUTE. PHRENOLOGY.

THE young men of the Literary Class of the Cooper Institute are publishing a paper called the *Cooper Union Journal*, an interesting and useful sheet; and we find in a late issue a well-written exposition of Phrenology by Peter Kelly, who seems to understand what he is talking about. He concludes as follows:

"Compare the broad, massive foreheads of such men as Bacon, Franklin, Napoleon, Story, Webster, and O'Connell with the retreating, narrow foreheads of idiots. Contrast the high top-heads of the world's great philanthropists—such as Howard, Melancthon, and Father Mathew—with the low heads of criminals; and contrast the developed posterior lobe of the husband and lover of home, place, and country with the straight back-head of the cold, indifferent, hermit-like bachelor, and you will find that all are constructed strictly on phrenological principles.

In short, contrast class with class, nation with nation, and you will find that those which have made the greater progress in knowledge, commerce, war and conquest are those whose people are gifted with *large brains*; and that the *ruled* are always inferior to the *rulers* in cerebral organization."

### SWEARING

READER, did you ever consider from whence the disposition to swear comes? Have you looked at it phrenologically? Did it ever occur to you that profane oaths and vulgar thoughts and words originate in, and proceed from, the base of a perverted brain, rather than from the intellect and moral sentiments? Good men speak temperately and guardedly; bad men rashly and profanely.

Profanity is more the language of the ungoverned propensities and passions than of the higher nature. No cultivated, refined Christian gentleman uses low, vulgar, wicked words. He who does not control his feelings and regulate his tongue is not a fit associate for yourself or your family.

Do you reply, that such men as General Jackson were profane? We answer, he was so much the *less* a gentleman. Are there professed Christians who so far forget themselves as to indulge in vulgar oaths? then they so far let themselves down in the estimation of all good people, and become so much more like the foolish and the wicked.

Do you say it is "only a habit, which amounts to nothing?" We reply, every wicked thought and wicked word makes an impression on all who so speak, and on all who hear. Such a habit should never be formed; but if formed by thoughtless youth, it should be at once reformed. And let all remember that profanity is an evidence of a coarse mind and a low state of morals, and that it stamps the swearer as neither a Christian, a gentleman, or a good citizen. These statements are legitimate deductions from Phrenology, and we warn all who read this that they will be none the better, but something the worse, for every oath they think or speak.

### THAT OLD RED COTTAGE.

#### INHABITIVENESS.

Oh! that old cottage on the hill,  
With sweet, low roof (tears mine eyes fill),  
Moss-grown and red—my heart's there still.

The sunlight gleams upon each spot,  
Fondly remembered, ne'er forgot—  
Time-honor'd, foliage-bound cot.

The graceful vines are drooping o'er  
The narrow windows and the door—  
Mine own to train no more—no more!

Close to the roof a lilac clings;  
Together there full sixty springs  
They've stood, 'mid all of time's changings.

A wealth of fragrance fills the rooms,  
From "clover patch" and orchard blooms,  
Sweet-brier laden with perfumes.

Oh! 'tis the place for souls to thrive,  
Where lovely Nature's hand doth strive  
The beautiful to keep alive.

A charming prospect one can view—  
Fair Science' Hall—villages, too,  
Moswanses' waters, gold and blue,

Fringed with willows, birch, and pine,  
Sweet wild-wood blossoms, wreaths of vine,  
Which round my spirit-memories twine.

"Moswanshecutt"—my life-long pride!  
In childhood hours how oft we hied  
To dream and talk thy waves beside!

And well we'd love awhile to stray  
Along thy "beach" at shut of day,  
And hear thy low waves rippling play.

To list the chimings wafted o'er  
From Franklin Hall, on thy "south shore,"  
The dear old Smithville bell of yore.

That old stone "mill" to look upon,  
And see the windows, one by one,  
All "lighted up" when dark begun.

But now we leave thy cottage door,  
"Mont Vineyard," on Moswanses' shore,  
Mine own, to love, forevermore!

LELAND LODGE, R. L.

JESSIE CARROLL.

MORE THAN A MILLION OF PAUPERS.—From a return, just published, it appears that on the 1st of January, 1863, there were in England and Wales 1,142,624 persons receiving relief, of whom 36,158 were insane; 23,032 being lunatics, and 13,126 idiots. Thus, 3.17 per cent. of pauperism is ascribable to insanity. Of these 15,790 were males, and 20,368 females.

Ignorance, poverty, intemperance, vice, and crime are thus rewarded. Can all this human misery and woe be charged on Divine Providence? or is the cause in defective government? Is intemperance or insanity a necessity? Would not obedience to natural law secure us from these natural evils? If we violate the civil law by theft, robbery, or murder, we are punished by the civil law. So of the natural, and so of the spiritual.

The sin of ignorance may, in a certain sense, be "winked at," but a penalty must always follow the violation of law, be it of body, mind, or spirit.

Old Mother England has not yet reached the top round in the ladder of civilization and Christianity, nor will she until she removes the causes of so much pauperism, imbecility, idiocy, and crime. Religion, Education, and Temperance, *Temperance*, *TEMPERANCE* are what she needs.

PHRENOLOGY AND KINDRED SCIENCES.—We extract the following passage from a very interesting letter from one of our good patrons and co-workers: "The department on Physiognomy is very interesting to me, and has led me to the conclusion that no one can be a good phrenologist without being a good physiognomist and physiologist, etc., and *vice versa*. As I understand it, Phrenology tells the ability and capabilities of the mind, etc., while Physiognomy shows the present state of the mind, and Physiology shows what the whole physical system is and what it is capable of, etc. Am I right or wrong? I shall wait with much anxiety the appearance of your work on Physiognomy. \* \* \* I agree exactly with Minister "D. M.," that if the science of man or anthropology had been understood correctly, we would have less of creed-dogmas in our theology than we have, and religion would have God and nature for its basis, instead of creeds that are bound up in a labyrinth of dogmas. Rev. D. M. is right again in believing that a true knowledge of God lies in a true knowledge of the science of man, because all things hinge, as it were, upon a mathematical point, and from this point radiates the science of all sciences. P. A. E.

"TRUANT HOME, OF BROOKLYN."—The annual report of this excellent institution by its superintendent, Mr. Van Epps, is a most interesting pamphlet, and it breathes at once a spirit of Christian philanthropy and an intelligent understanding of the great subject of caring properly for those children in our large commercial cities who have dissolute parents, or are neglected in their training, or who have wayward dispositions, and need a wiser and more persistent care than parents not of the average tact and prudence can bestow. It appears that during the year 3,021 boys have been arrested, and only 346 girls, fourteen years of age and younger. The chief offenses for which the arrests were made were violations of city ordinance, petit larceny, truancy, vagrancy, disorderly conduct, and assault and battery. These constitute eight-tenths of the offenses.

Among other questions, "What should be done with them?" is answered by the superintendent thus:

"They should not be neglected, but carefully looked after, and certainly brought to correction, and it is just as obligatory upon the authorities to provide for *this* as it is to provide for their punishment and safe-keeping afterward, when they will become more *hardened* and their offenses more aggravated, and a great deal *cheaper* as a question of *economy*."

"To the question, What are their capacities? I answer, that if I could have exclusively under my control and training a proper number, and for a sufficient length of time, I should ask no better material out of which to make just such men and women as the community and the state most need."

This, we think, is the true spirit, and we rejoice to hear such utterances from an official in such a position.

THE Persians, as ancient writers inform us, used to teach their sons these three things: to ride, to pay their debts, and to tell the truth.



## THIEVES PHOTOGRAPHED.

A WRITER in the *British Journal of Photography* says: I began operations on a good-looking young pickpocket, familiarly known as "Perth Bess," whom I was anxious to make No. 1 in our album. Now Bess, when brought out into the yard and seated on a chair in front of the camera, had at once an idea of the purpose for which she had been brought there; and familiar as I am in "reading faces," I saw she was determined on thwarting our pictorial intentions, although she wisely kept her own counsel. The plate being prepared and everything ready, I enjoined on her the necessity of sitting quite still when I told her to do so. She faithfully promised obedience. "Steady, then," says I, pulling off the cap, and Bessie's head simultaneously underwent a series of slow, steady oscillations from side to side, which totally destroyed plate No. 1. On developing it, I found a sharp body with an intensely blurred head. I made fifteen trials on Perth Bess that day, but they were all total failures. When I pulled off the cap from the lens she was so nervous, she said, that the sight of the round glass looking at her that way made her feel so queer that she shook and trembled all over. Intimating my intention of giving up operations for that day, Bessie's eyes twinkled and plainly told me that she thought herself the victor. So she was led back to her cell for a time. In this experiment no head rest had been used; and finding the necessity of such an adjunct, no time was lost in procuring one with a very heavy iron foot. Next day Bess was marched out and again placed in the operating chair. During the focusing she behaved well—not the least motion was perceptible; but when the ground glass had been removed, and the dark slide inserted in its place, Bess, who had acquired a knowledge of the routine of the business, on observing the cap removed from the lens, suddenly threw around her head with an exclamation concerning "Thir flees that wur kittlin' her nose." During eight or nine trials the same game was played. It was either "thir flees" that tickled her at the critical moment, or it was the head rest that troubled her back neck, or it was an observation by her that she thought a side view of her face would look better (accompanying the observation with a corresponding movement), or when a side view was attempted, a corresponding movement to the front, with a remark that, after all, the front view would be the best. I could stand it no longer; so, after preparing a plate, I called a couple of constables to come to my assistance, in order that her head might be kept steady by force. Having strapped her arms down by her sides, my assistants stood behind and held her head and shoulders as firmly as possible. The plate was exposed, but during these five seconds her face had undergone a series of contortions so hideous that I retreated to my dark room considerably crest-fallen, and when the result was developed, it showed a picture so truly extraordinary that language would utterly fail to describe it. Bess was conqueror once more. It now became evident to me that prisoners were not at all ambitious of having their portraits taken, and that seeing so far as I had gone, both coaxing

and force had been resorted to without success, it now only remained for me to try what cunning would effect; for, not only was the governor extremely anxious to have some prints of the girl for distribution among some of the other offices, but "worse to feelings proud," my failures in portraying a black-eyed, demure young lassie were the subject of very free comment by my brother officers, and bets as to my ultimate success were being extensively made. After some hours' cogitation, followed by a day's work of a mechanic, I was again in the field with my black-eyed enemy sitting before the camera as innocent-looking as possible. The camera was uncapped and standing in its place; on the top of it rested my head carelessly, one finger, unseen by her, being in contact with a little brass knob which very slightly projected from the top. "Now, Bess," says I, "I intend once more to try and take your portrait; but, before we begin, I want to see if you can hold your head steadier to-day than you did formerly." Bess, little thinking that the focusing had been adjusted before she was brought out, and that at that moment there was a sensitive plate in the camera waiting only the touch of the finger on the brass knob aforesaid—which, in reality, was a trigger throwing open a secret shutter inside the camera—not dreaming of this arrangement, Bess sat as steady as a rock. The knob was pressed, the secret shutter did its duty; and when the picture was developed, it displayed a magnificent negative, sharp and clear. Various mechanical and even electrical contrivances were subsequently brought to bear on the principle of a secret exposure. Several of these contrivances answered their purposes most admirably, especially the electric one, which by means of a wire passing up the stand and in contact with an electric magnet inside the camera, enabled me to expose the plate from the inside of my dark room. It is now six weeks since I began operations as just detailed, and I have modified my original opinion about prisoners objecting to the taking of their portraits. Although there are one or two who—like Bess—strongly object, I find the generality are rather proud of the distinction. For instance, "Slushy Bob," a fellow with a most uncompromising face, was particularly desirous of being "taken off," and actually requested that his own clothes might be removed from the store-room in order that he might be taken in *propria persona*. This suggested to me a pregnant hint, that for purposes of identification there was little use in taking jail birds in jail costume; and acting on this, and by holding out as an inducement for good behavior, the taking their portraits in their own clothes, we have succeeded in interesting the prisoners to such an extent that at present there is actually a competition who should be taken. One most troublesome desperado, in for a burglary, has most humbly petitioned that a copy of his portrait might be sent to his mother, promising—in the event of complying with his request—that for the future term of his stay with us we will not be troubled with any acts of insubordination on his part.

TRAITS of character which you seek to conceal, you had much better seek to reform.

## SECRET WRITING.

MUCH has been said on the subject of secret writing, and many methods devised for conveying private or important messages in such a way that if they fall into improper hands their meaning will be safe from detection. Sympathetic ink is sometimes used, which is so made that the writing disappears in a short time, but again becomes visible on the application of heat, or some chemical preparation. But secrets thus sealed are readily unsealed by any chemist. The most common method is to construct a cipher, in which new and strange characters stand for letters or words, or one word stands for another, or the words to be read are mixed with other words, but placed in some determinate order. But few, if any of these, are beyond the reach of an ingenious mind to interpret. And it is not so much guess-work as many people suppose. In unraveling a difficult cipher, numerous experiments have to be tried, but the operations are all based on comparison, and should be regular and systematic.

Poe, in his story of "The Gold Bug," gives some valuable hints on the interpretation of the most common cryptographs. He contends that the ingenuity of man can construct no enigma which the ingenuity of man can not unravel. And he actually read several very difficult ciphers which were sent to him after the publication of "The Gold Bug."

But we saw, several years ago, a method which makes the message absolutely safe from detection. We will try to describe it: Take a square sheet of paper of convenient size, say a foot square. Divide it by lines drawn at right angles into six hundred and seventy-six squares, twenty-six each way; in the upper horizontal row write the alphabet in its natural order, one letter in each square; in the second horizontal row write the alphabet, beginning with B. There will then be one square left at the end of this row, into this put A. Fill the third row by beginning with C, and writing A and B after Z at the end. So on until the whole sheet is filled. When completed, the table, if correct, will present this appearance: in the upper horizontal row, the alphabet in its natural order from left to right; in the left-hand vertical row, the same from top to bottom; and the diagonal, from upper right to lower left-hand corner, will be a line of Z's.

Each party must have one of these tables. A key-word must also be agreed upon, which may be any word in the English language, or from any other language if it can be represented by English letters, which key-word spells nothing.

Now, to send a message, first write the message in plain English. Over it write the key-word, letter over letter, repeating it as many times as it is necessary to cover the message. Take a simple case as an illustration. Suppose the key-word to be *Grant*, and the message *We have five days' provisions*. It should be placed thus:

Grant grant grant grant  
We have five days' provisions.

Now find, in the upper horizontal row of the table, the first letter of the key-word, G, and in the left-hand vertical column, the first letter of the message, W. Run a line straight down from G, and one to the right from W, and in the angle where the two lines meet will be found the letter



which must be written as the first letter of the cipher. With the second letter of the key-word, R, and the second letter of the message, E, find in the same way the second letter of the cipher.

The correspondent who receives the cipher goes to work to translate it thus: He first writes over it the key-word, letter over letter, repeating it as often as necessary. Then finding in the upper row of his table the first letter of the key-word, he passes his pencil directly down until he comes to the first letter of the cipher; the letter opposite to it in the left-hand vertical column is the first letter of the translation. Each of the succeeding letters is found in a similar way.

### THE BERMUDAS, OR SUMMER ISLANDS.

A young correspondent residing in Hamilton Parish, Bermuda, sends us some interesting facts in relation to the group of little islands which the student of geography finds represented either by a mere speck, or by a group of dots eastward from our Southern coast on his map of North America. New Yorkers know them as the garden in which their early potatoes are grown, and hardly realize how far out in the ocean they lie.

The little group of islands called the Bermudas, or Summer's Islands, composes a "miniature archipelago," situated on the western side of the Atlantic Ocean, in lat. 32° 15' north, long. 64° 51' west, and are about six hundred miles from Cape Hatteras, in North Carolina, and six hundred and eighty from Savannah, Georgia.

It is generally stated there are as many islands as days in the year; though this may be correct, counting every rock which lifts its head above the ebbing tide, yet there are not more than from twelve to twenty which deserve to be designated as such. The four principal are the Main Island, which may be termed Bermuda proper, St. George's, Somerset (which is united to the mainland by a bridge), and Ireland Island; the next of any importance are St. David's, Smith's, Cooper's, Nonesuch, Boaz, Paget, Longbird, and Poet's Island.

The climate is perpetual spring. The songs of birds are heard all the year round, and the earth is clothed in perpetual verdure.

The surrounding waters of the ocean are remarkably clear, revealing all the beautiful and wonderful things they cover, to a great depth.

These islands received their name from their discoverer, Juan Bermudas, a Spanish navigator who landed there in 1503.

The name of "Summer's," or "Somers'" is also occasionally applied to these islands in honor of Admiral Sir George Somers, who was wrecked here on his way to Virginia, on the 28th July, 1609.

Our correspondent says:

"Bermuda was colonized by the English, and is at present ruled by a Governor appointed from home. The seat of government is at Hamilton, which has a population of 1,000. There are nine parishes, with a population of 12,000, which send each four members to the house of assembly, from which are chosen members of the Common Council, of which the Governor is at the head. The laws made go in force after receiving the

sanction of the home government. A description of the inhabitants is a difficult task, on account of the diversity of manners and customs. As in England, there is an upper class, who are superior in their estimation to the rest, though, on the whole, Bermudians are somewhat republican in feeling. There are no really poor in the island—all who can work can live. As a general rule Bermudians do not like their countrymen to aspire to literature at home, but let them go abroad and gain laurels then they'll receive them with applause. We are not an excitable people; travel where we may, nothing gives us or causes us surprise; the falls of Niagara would only be like Flatts Bridge here—a small current in their estimation; though there are exceptions to all general rules, consequently you will find many to this.

Bermudians are fond of traveling, at least some are, and may be found in all parts of the world. In your city there are several Bermudian firms; as a general rule they succeed well, for at home there are many obstacles to overcome, chiefly from a feeling of superiority manifested by some; this is accounted for from the fact that prejudice and home influence assert the prerogative; and lacking the light of Phrenology to show them the true path. The soil of Bermuda, though generally acknowledged to be capable of producing almost every variety of fruit and vegetable, is cultivated to but a limited extent, attributable principally to the high price of labor, as well as the land fit for sowing being mostly in detached pieces, which in many places would prevent the plow and harrow from being generally used; but with a little more energy and perseverance many of the difficulties complained of, some it is feared only of an imaginary nature, might be overcome, and the soil, if generally brought under cultivation, would not only afford an ample supply for the inhabitants, but ship-loads might be sent to America at seasons when not procurable there. Arrowroot, potatoes, onions, and tomatoes may be reckoned among the principal articles of export. The Bermuda orange (deservedly held in high esteem) is grown, but not in such great abundance as might be. Peaches, grapes, figs, bananas, melons, etc., are also cultivated; the fruit generally is very good. Very many invalids have found their health greatly benefited by a short stay in the Summer Islands; and those who wish to avoid the cold of a northern climate during the winter months could scarcely pass that season in a more desirable climate; while persons traveling for pleasure could not well return to their homes regretting that they had paid a visit to the

'STILL VEXED BERMUTHES.'

Our correspondent concludes with, "come and see," which we shall surely do at some future time should circumstances favor our desires.

ADVANTAGE OF PUNCTUATION.—Punctuation, that is, the putting the stops in the right places, can not be too sedulously studied. We lately read, in a country paper, the following startling account of Lord Palmerston's appearance in the House of Commons: "Lord Palmerston then entered on his head, a white hat upon his feet, large but well-polished boots upon his brow, a dark cloud in his hand, his faithful walking-stick in his eye, a menacing glare saying nothing. He sat down.—*Punch.* [Let the reader re-read and correct according to our "How to Write," and he will get the correct reading.]

### A FASHIONABLE PARLOR.\*

MRS. HARRIET BEECHER STOWE, in her "House and Home Papers" in the *Atlantic Monthly*, speaks thus of this peculiar American institution:

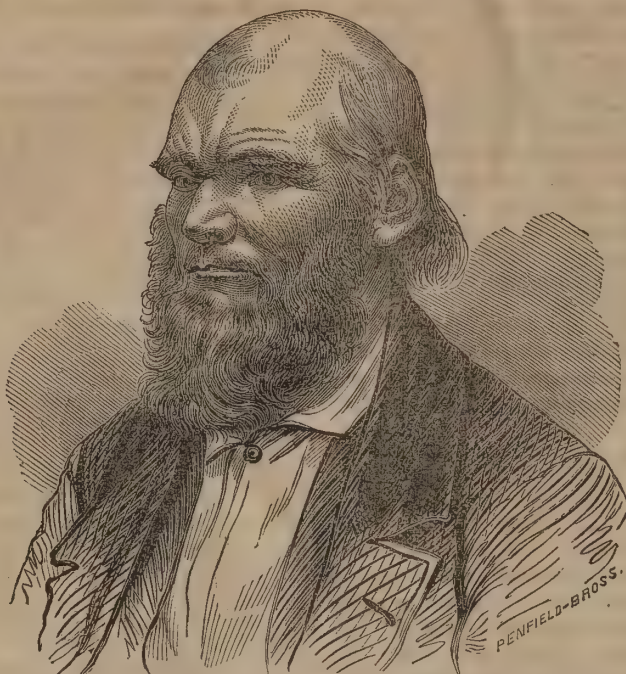
"How many people do we call on from year to year, and know no more of their feelings, habits, tastes, family ideas, and ways than if they lived in Kamtschatka? And why? Because the room which they call a front parlor is made expressly so that you never shall know. They sit in a back room—work, talk, read, perhaps. After the servant has let you in and opened a crack in the shutters, and while you sit waiting for them to change their dress and come in, you speculate as to what they may be doing. From some distant region the laugh of a child, the song of a canary-bird reaches you, and then a door claps hastily to. Do they love plants? Do they write letters, sew, embroider, crochet? Do they ever romp and frolic? What books do they read? Do they sketch or paint? Of all these possibilities a mute and muffled room says nothing. A sofa, six chairs, two ottomans fresh from the upholsterer's, a Brussels carpet, a center-table with four gilt books of beauty on it, a mantle-clock from Paris, two bronze vases—all these tell you only in frigid tones, "This is the best room"—only that and nothing more—and soon she trips in in her best clothes and apologizes for keeping you waiting, asks you how your mother is, and you remark that it is a pleasant day—and thus the acquaintance progresses from year to year. One hour in the little back room, where the plants and canary-bird and children are, might have made you fast friends for life; but as it is, you care no more for them than for the gilt clock on the mantle."

THE FAR NORTHWEST.—A subscriber, writing from British Columbia, gives the following facts about wages and prices in that region:

"Wages here are from \$3 to \$5 per day, and increase the farther north we go, until at Cariboo mining district they reach from \$10 to \$15 per day. An ordinary laborer during the summer season, from April to November, will clear from \$1,000 to \$1,400 per season. Whenever they strike it in Cariboo it is enormously rich, paying as high as four thousand dollars per day. That is, say 8 men own claims and consolidate them under one company. They will employ some 30 or 40 men, and if successful will make the amount stated. Gold mining is a precarious business, and where some meet with success, others, the greater number, fail. Cariboo presents no attractions save its gold, being surrounded by high hills covered with pines, where it either rains or burns two-thirds of the summer, and is bitter cold during the winter. However, there is a feverish excitement in mining known in no other pursuit, and like an old sailor ashore, the old miner is ever uneasy unless digging or prospecting. You can form some idea of expenses at Cariboo when I state that meals are \$2 50; liquor 50 cts. a drink; cigars 50 cts. each, though a man can board himself (customary among miners) for \$20 per week, and the cigars and liquor can be readily dispensed with.

\* The use of the word parlor as synonymous with drawing-room is an Americanism. In England the parlor is a more common room, devoted to talking, drinking, etc. It was originally the conversation-room, the word coming from the French, *parler*, to speak, as boudoir comes from *bouder*, to pout, and was the room where the fair ones were wont to retire when out of humor and indisposed to talk.





PORTRAIT OF SEAMAN SIMONS, THE MURDERER.

## SEAMAN SIMONS.

READER, what say you of this? Our portrait is from a photograph, and is considered "true to the life." First, look at the organization, as a whole; then at the body; then at the head, and then at the face. Observe each particular feature; the shape or form of the head (supposing the brain to be of the ordinary size, and it is somewhat under that); then the eye, the nose, the cheeks, the lips, and the chin. Notice the height of the head at the crown, and its narrowness through Cautiousness, and the wedge-like form of the forehead; see how low at Benevolence, and how narrow at Constructiveness, Causality, Time, Tune, and Ideality; how small and sunken the eye, how short and sharp the nose, how gross the lips, and how exceeding uncomely the whole! But we are leading your judgment, which we would appeal to in advance of any opinion of our own.

Now supposing you to have formed your opinion, either favorable or otherwise, of the person whom this likeness represents, we may go into a more careful analysis of the organization, and may state in the beginning that the *quality* is as imperfect as the expression is low and gross. The texture of hair, skin, muscle, nerve, and bone will be found to correspond perfectly with the character as a whole. The brain is rather small, and the nervous system very weak. What there is of both is of the poorest material, and were it of the best quality, being deficient in quantity, it would be a medium through which but a moderate degree of mind would be manifested. Of the causes of this imperfection we have nothing to say in this place. Our business at present is simply to describe, not to create or destroy, neither to add to nor diminish that which is before us. Whatever of responsibility there may be rests not with us, but with those into

whose keeping this person was placed when a child, and whose duty it was to educate, train, cultivate, and develop the good which was in him, and to supersede or overcome the evil.

We repeat, the brain is small, the bodily powers proportionally low and weak; the mind would necessarily be feeble in proportion. The lamp is small, the oil poor, and the wick so foul as to render a bright and shining light next to impossible in such an organization and under such conditions. The base of the brain greatly predominates, save in Firmness alone, which, in an uncultivated mind, means obstinacy. The Amative propensity, in its grosser manifestations, is strong, while pure friendship and the love of young is not so apparent. In mere Destructiveness there is no great excess, but the other passions (including Combaticiveness, Secretiveness, and the Perceptive faculties) are larger.

There is little or no economy indicated, nor would the person appreciate the true value of property, but would be more liable, therefore, to yield to temptations in this direction, and to take that which was not his own.

Conscientiousness is small, and so is Spirituality, Hope, and Benevolence; while Veneration, though not small, is probably quite dormant, and without influence on the character (for, be it remembered, we may possess organs or faculties, even in a full degree of development, which are not frequently called into use, and which lie dormant, and even unknown to the possessor). Of Benevolence little can be said in the present case, save that there is enough to build upon, had the owner so elected. But the whole tendency of his mind would be downward, toward vice and crime, unless specially directed upward by religious influences. Appetite, Passion, Curiosity, and an unyielding will would be the leading characteristics. Especially, if uneducated, obstinacy and a disinclination to come under au-

thority, to take advice, or even to confer with others except to carry out his own selfish purposes, would also be very decidedly manifested.

We could predict no good of one so unfortunately organized; but a more charitable view would be this: that, under kindly influences, wisely directed, he might live a life free from crime, and through the influence of grace might be so re-created in time as to live a life consistent with the civil laws, if not that of a Christian. But as he now appears, he only excites our pity and commiseration. Whatever he may do, whatever his fate, we pity more than blame. Still, he is responsible to the laws, civil and moral; must answer according to the tribunals, and must give an account before High Heaven for all the deeds done here in the body.

The following sketch, which we extract from the *Steuben Courier*, will give so much of the man's history as has come to our knowledge:

Seaman Simons is a man about forty-five years old, a farm laborer, having a wife but no children. He lived in the valley of Ten Mile Creek, about four miles from the village of Avoca. And Levi Van Gelder, also a farm laborer, lived in the same neighborhood. Van Gelder had a wife and children. He was an exceedingly tame, inoffensive man, without the spirit of a mouse, apparently, for Simons, though much his inferior in size and strength, was in the habit of abusing and ridiculing him to his face unmercifully—claiming joint ownership of his wife and the paternity of his children in the broadest terms, to all of which, and much more, Van Gelder submitted quietly. Simons was not in intellect but little, if any, superior to this poor, harmless creature. His face is hideous to behold, and his phrenology would match well with a gorilla's. Nevertheless, his eyes are bright, and indicate some animal cunning and passion. Simons had for some time been criminally intimate with Van Gelder's wife, and although the husband seems to have been but a slight obstacle in his way, he had nevertheless conceived an aversion for him, and resolved to murder him. It was proved in the trial that he had repeatedly threatened to kill him, and had remarked that "it was a pity a man would have to lose his life for killing such a fool." He at one time bought Van Gelder's wife of him for a dollar, which he paid; but after a few days required him to take back the woman and refund the money. In September last the two men were working together, on the Wagoner Hill, in Wheeler, a distance of about a mile from their respective homes. The route to their homes was from the hill road to the creek road, by a lonely and seldom traveled cross-road, running a winding course down the hill and passing through a piece of woods.

One Saturday, Simons told Van Gelder that on the next Monday he was going to return from Avoca with some money, and as he was afraid to go through the woods alone, he wished Van Gelder to wait for him, which the latter agreed to do. On Monday Simons sold a pair of oxen to his brother, who lived in Savona, and after working half a day at Mr. Maxfield's, on the Wagoner Hill, Simons and his brother went down at noon to the creek neighborhood, and the two went to Avoca with the oxen. These were a pair of wild young stags, and quite unruly, and Simons' brother testified that in working at a ring in the nose of one of them the blood was started, which the ox, by rubbing his nose against the prisoner in their frequent struggles, rubbed against his pantaloons, and caused some blood-stains. Simons returned from Avoca by the creek road about sunset, and about the same time Van Gelder was last seen alive sitting on a fence on the Wagoner Hill, waiting for Simons to come along according to his appointment. He got off the fence and started for home soon after sunset.



The latter, however, having found a chance to ride, had gone home by the other road, as before stated.

On Thursday following, Mr. E. Fowler, of Avoca, while driving down the cross-road, discovered the feet of a man on a log close by the road, and an examination revealed a dead body, afterward recognized to be that of Van Gelder. The skull had been beaten in with a club, and the body dragged to the roadside and abandoned. A club was found with blood-stains on it in the bushes near by, which was identified as one seen in the possession of Simons. The murderer evidently did his work in haste and fear, for five minutes spent in concealing the body would have deposited it in the lonely gorge, on the very brink of which it fell, where it might have long wasted without discovery. Suspicion instantly fell upon Simons, who was promptly arrested and examined before a magistrate at Avoca. He was committed for trial, indicted and arraigned at the September Oyer and Terminer. At the November term of court his case was moved by the district attorney, but on application of Simons' counsel it was postponed to the January term. Simons had been very quiet in the jail till this, but the postponement of his trial violently excited him, so that he threatened to break jail, upon which Sheriff Kasson put irons on him.

His trial commenced on the 15th of January, and lasted seven days, when he was found guilty, and sentenced to be hung on the eleventh day of March.\*

#### ADDITIONS TO OUR CABINET.

We are in receipt of several valuable specimens, presented for exhibition in our Cabinet.

Mr. W. MILLER sends us a case—which has been a long time on the way—from Greenland, containing two skulls, a lot of sea-shells, and several specimens of rock, found in that arctic island. In a private note, dated at the Sailors' Home, in Boston, Mr. Miller says:

The human skull, of moderate size, but a very perfect one, was obtained in lat. 73° 17', and belonged to one of a small tribe who are not civilized.

The Walrus—very large—is from the same place. The sea-shells were gathered from a hill some 800 feet high. The stones were brought from Grinnell Land shore. Presuming you will be glad to add these curiosities to your Phrenological Museum, I take pleasure in presenting them for this purpose. [For which he will please accept our warmest thanks.—Ed. A. P. J.]

From Morris Island, near Charleston, S. C., we are in receipt of a box of beautiful shells, of various sorts, sizes, shapes, and hues, enough to stock a conchological cabinet. (These we count among the fruits of the war, for they were sent us by a soldier who went down South, "armed and equipped as the law directs," to fight the battles of freedom and to uphold the national flag, which had been let down by traitors. Though direct from the "hot-bed of secession," these beautiful pearly shells are as quiet, delicate, and innocent as you can imagine! There is not even the smell of "tar and feathers" upon them, nothing but the gentle roar of the summer sea surf, which begets a desire in all to

"Leap in with me,  
And swim to yonder point."

From Mr. —, name mislaid, we are made welcome to the skull of a BEAVER. It is the best specimen of the kind in our collection. Such teeth! No wonder they can gnaw, or rather cut, down trees of considerable size, to build their dams, with their long, sharp teeth.

The donors of all these treasures will please accept our warmest thanks.

\* Previous to the time appointed for his execution, he committed suicide in prison.

#### ANSWERING LETTERS.

COMPLAINT is sometimes made of editors, on the part of subscribers, that their personal letters are not promptly answered; and, for ourselves, we plead guilty to this extent, that when a long letter is written us on poor paper with pale ink and bad pen or pencil, and when no stamped envelop in which to return the answer is sent us, and where the interest of the writer is alone concerned, we acknowledge that such letters are very likely to remain unanswered, and to find their way very speedily into the waste-basket. Nor do we profess to be able, with all our corps of rapid phonographic reporters, to answer one in ten of this class of letters. But when professional or business questions come to us in proper shape, written with good ink, in a plain hand, with the name of the writer and post-office duly written thereon, and with a stamped envelop—government envelopes are the best—properly addressed to himself, in which to inclose our answer, and when not more than an hour of our personal time is required to obtain the information and to dictate an answer, a reply by first post may be reasonably expected. But these are the conditions, which must be observed.

Our more generous readers, who sometimes inclose a dollar for such a favor, would scarcely believe that there are persons who cover a fool's-cap sheet with personal questions which would require a half-day's time and a ramble over the city to obtain the information they desire, without inclosing even a three-cent stamp to prepay the answer. This statement is intended for those only who are thus inconsiderate, and not to deter our distant but more generous patrons, whom we are always most happy to serve, from asking questions or favors at our hands.

Residing as we do in the center of the metropolis, and having in our employ intelligent reporters, writers, patent-office attorneys, printers, clerks, and porters, who are familiar with the arts, trades, commerce, patent law, shipping, and manufactures of the city, we are enabled, usually, with little or no expense to ourselves, to answer promptly almost any question which may be propounded, and all we ask is, not to be subjected to actual outlay for rendering such services to others. Our extensive acquaintance and business relations enable us to attend to all business connected with printing, publishing, buying and selling books, securing patents for inventors in all parts of the world, advertising in city or country newspapers, purchasing and shipping goods of every name and nature, wherever desired. "A word to the wise."

#### RULES TO BE OBSERVED.

1. Direct letters plainly to the street and number, as well as to the post-office and State.
  2. Hear letters with the writer's post-office and State, street and number, sign them plainly with full name, and request that answers be directed accordingly.
  3. Letters to strangers or transient visitors in a town or city, whose special addresses may be unknown, should be marked in the lower left-hand corner, with the word "transient."
  4. Place the postage stamp on the upper right-hand corner, and leave space between the stamp and direction, for post-marking without interfering with the writing. Government envelopes are best.
- N. B.—A request for the return of a letter to the writer, if unclaimed within thirty days, or less, written or printed with the writer's name, post-office, and State, across the left-hand end of the envelop, on the face side, will be complied with, at the usual pre-paid rate of postage, payable when the letter is delivered to the writer.

Attention to these rules would save delays, disappointments, the annoyance of ill temper, impatience, chagrin, mortification, censure, and the whole train of evils which result from carelessness.

#### USEFULNESS OF BIRDS.

It takes mankind a great while to learn the ways of Providence, and to understand that things are better contrived for him than he can contrive them himself. Of late the people are beginning to learn that they have mistaken the character of most of the little birds, and have not understood the object of the Almighty in creating them.

They are looked upon as the friends, and great friends, of those who sow and reap. It has been seen that they mostly live on insects, which are among the worst enemies of the agriculturist, and that if they take now and then a grain of wheat, they levy but a small tax for the immense services rendered. In this altered state of things, legislatures are passing laws for the protection of little birds and increasing the penalties to be enforced upon the bird-killers. An illustration of the value of some of the winged tribe is now before us in a paragraph from a paper in Bing-hamton, N. Y.

A farmer in that neighborhood wished to borrow a gun of a neighbor, for the purpose of killing some yellow birds in his field of wheat, eating up his grain. His neighbor declined to loan the gun, for he thought the birds useful. In order, however, to gratify his curiosity, he shot one of them, opened its crop, and found in it two hundred weevils, and but four grains of wheat, and in these four grains the weevil had burrowed! This was a most instructive lesson, and worth the life of the poor bird, valuable as it was. The bird is said to resemble the canary, and sings finely. One of our citizens, a careful observer and owner of many farms, called our attention to this paragraph, and said, use it as a text for sermonizing, for the benefit of the farmers and others who may look upon little birds as inimical to their interests.

He says he has studied the subject, as a lover of natural history as well as a hunter and a farmer, and he knows there is hardly a bird that flies that is not a friend of the farmer and the gardener. We think the gentleman is right, and hope that his suggestions will have their due weight.

**WOMEN WANTED.**—Three fifths of the adult white population of California are men without wives. Four out of every five white men are bachelors, and from necessity; for while there are 183,856 white men in the State, there are only 48,149 white women. Thus leaving 34,706 men without wives. Ladies of the East, do take pity on the men of the West!

MICROSCOPISTS will be pleased to learn, says the London *Parthenon*, that Messrs. Powell and Leeland have succeeded in making a one-twenty-fifth-inch microscope object glass, which magnifies 7,500 diameters, thus magnifying a given area 56,000 times. Although this glass is of the above very small size, it is remarkably clear and perfect.



## Publishers' Department.

### APPRECIATED.

COULD we give public expression to the warm words, of encouragement and approval of our subscribers, showered upon our JOURNAL, it would surprise the unbelievers. We can only make room for now and then a brief note from those well known for their intelligence and their ability to come to correct conclusions.

The Hon. Amos Dean, of the University at Albany, writes us as follows:

ALBANY, June 20, 1864.

GENTLEMEN: I perceive the sands of another year have run out, carrying with them my subscription term for your very excellent periodical, the AMERICAN PHRENOLOGICAL JOURNAL and LIFE ILLUSTRATED. You keep up the interest surprisingly well, and your periodical is one of the best issued from the American press. Inclosed please find \$2 00 for renewal of subscription.

Very truly yours,

AMOS DEAN.

From recent notices of the press we copy a few brief extracts.

The *Phrenological Journal* is filled with more than the usual variety of popular articles, presenting in a brief, pithy manner an abundance of valuable information in regard to the health of body and mind, physical traits, signs of character, and the principles of physiology, psychology, and other branches of science.—*New York Tribune*.—It is replete with pages of edification and instruction, and we have seldom perused a periodical in which every line afforded such entertainment for the mind.—*Jewish Record*.—It is a very useful and valuable publication, containing in the course of the year an amount of matter on Phrenology and related subjects that can be found nowhere else. It is beautifully printed and illustrated, and in a very convenient shape for binding.—*Anti-Slavery Standard*.—It is of the first importance that the subjects on which the JOURNAL treats should be understood in every household.—*Gowanda Reporter*.—We have said so much in praise of this super-excellent work, that we'll say nothing in additional praise. May it go on and multiply a hundred-fold, and its enterprising authors doubly rewarded for their unremitting labor.—*Mansfield (Ohio) Herald*.—The July number of the *Phrenological Journal* is full of facts, incidents, and gossip. This periodical deals in the most instructive subjects, and every number is a valuable collation of old, with presentation of new matter in all branches of art and science. Those who would enjoy a pleasant and instructive study of many sciences had better take it.—*New York Chronicle*.

We may over-rate the importance of our labors, and magnify the subjects on which we treat; we may make mistakes—to err is human—and misinterpret the Divine intent; but having science and revelation, observation, reflection, and experience to guide us, we ought to be able to point the way which leads to life, health, and happiness.

**COMPLETE YOUR VOLUMES.**—BACK NUMBERS.—Subscribers who may wish to complete their sets of the PHRENOLOGICAL JOURNAL for the year, may still obtain the back numbers from January, 1864. Those numbers contain portraits with characters and biographies of soldiers and civilians, including Major-Gen'l Banks, Lord Lyndhurst, Major-Gen'l Thomas, Hon. William H. Wells, Archbishop Hughes, Lord Elgin, William M. Thackeray, Nena Sahib, the King of Oude, Tom King, Captains Speke and Grant, Rev. H. M. Turner, Rev. H. W. Bellows, Dr J. S. Darcy, Rev. William Pittenger, Major-Gen'l Butler, Ebenezer Merrill, Hon. Owen Lovejoy, R. T. Trall, M.D., Thomas Blanchard, the Inventor; Hon. John Brough, Governor of Ohio; Major-Gen'l Hancock, Major Gen'l Sedgwick, Brig-Gen'l Wadsworth, Nathaniel Hawthorne, and Senor Murillo, with more than

150 different engravings, illustrating Physiognomy, Phrenology, Physiology, and Ethnology. The departments of Psychology, Our Social Relations, etc., are full of interesting and instructive matter, which can be found in no other publication. The entire half-yearly set of six months—from January to June inclusive—will be sent by post for seventy-five cents if ordered soon. Address the Publishers, 889 Broadway, New York.

**OUR NEW TERMS.**—It is just as we expected. Our subscribers, when renewing, express their entire satisfaction with the enlargement and with the price. And why should they not? At present, without a cover, the JOURNAL contains a quantity of matter equal to *sixty-four octavo pages*, the size of the best \$2 magazines in good times. The usual size in times of peace for the dollar journals was but thirty-two pages a number. Paper is much more expensive now, still, we give the usual measure in quantity with far better quality and more expensive illustrations; verily our subscribers have good reason to be more than satisfied, and no wonder they exert themselves to get up clubs and extend its circulation.

IN ENGLAND, all our publications may be had of Mr. WILLIAM TWEEDIE, 837 Strand, W. C., London. The subscription price for this JOURNAL is 10 pence per number, or 8s. English, a year.

CANADA SUBSCRIBERS will please send, in addition to the price of subscription, 12 cents with which to prepay postage. The publishers allow the difference in currency, and credit the full amount.

**OUR COVER.**—Again we cover, stitch, and trim the JOURNAL. Objection has been made to this, but we think without good or sufficient reason. We may or may not continue it, though we regard it an improvement.

**CROWDED OUT.**—The following articles were "set up," or "put into type" for the present number, but are postponed for want of room: "The Gulf Stream;" "Language;" "About Frogs," etc.

## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

**LIFE AND TIMES OF BENJAMIN FRANKLIN.** By James Parton, author of "Life and Times of Aaron Burr," "Life of Andrew Jackson," "General Butler in New Orleans," etc. Two volumes. New York: Mason Brothers. 1864. [Price, \$5.]

Mr. Parton's last work is perhaps his best, and is certainly the one that will be most generally appreciated and the most extensively useful. We had no biography of our great philosopher and patriot worthy of the name, and he was in danger of becoming something like a myth to the coming generations of his countrymen. The present tendency is to underrate him and to question the verdict of his contemporaries, who assigned him a place among the foremost men not only of his age but of the ages. He has, as Mr. Parton truly says, been misunderstood and undervalued. These volumes will place him in his true light before his countrymen, and make his wisdom and goodness an available means for the improvement of the American character. Mr. Parton's talents as a biographer are too well known to need our praise, and we can only add that the work before us more than sustains its author's reputation. There is not a dull page in it, or one that can be read without pleasure and instruction. If you would see Franklin as he was—the boy and the man, the son, the brother, the friend, the husband, the father; Franklin the apprentice, the journeyman printer, the editor, the magistrate, the statesman, the diplomatist, the philosopher, and above all the MAN—read this book.

**THE POTOMAC AND THE RAPIDAN.** By ALONZO H. Quint, chaplain of the Second Massachusetts Infantry. Boston: Crosby & Nichols. 1864. [Price, \$2.]

This adds another to the already numerous books on the Great Rebellion. It does not claim to be history, but it furnishes materials that will be of great use to the historian, who, from the higher stand-point and in the clearer light of some distant future day, shall take that calm and unprejudiced view of the events of our times which we, blinded by passion and stunned by the noise of battle, can not attain. In the mean time this work and others of a similar character will be read with eager interest.

**HAUNTED HEARTS.** By the author of "The Lamp-lighter." Boston: J. E. Tilton & Co. 1864. [Price, \$1 50.]

"The Lamplighter," as the reader may remember, created quite a sensation at the time of its publication, and the critics predicted that its fair authoress (Miss Cummings) would inevitably take a high rank among the novel-writers of the day. She seems likely to justify the prophecy, for the present volume is even superior to its predecessor in nearly all the attributes of a genuine novel of the better class. Its lesson is the grand lesson of CHARITY, which the world so much needs.

**STUMBLING-BLOCKS.** By Gail Hamilton. Boston: Ticknor & Fields. 1864. [Price, \$1 50.]

The lady who has chosen to conceal herself from the curiosity of the public under the *nom de plume* of "Gail Hamilton," has written some of the liveliest, raciest, and most pungent essays that have lately appeared. Her style is crisp, sparkling, and terse, and she generally makes her sentences tell with good effect. The volume under notice is made up of a series of papers on religious topics, which she handles in her usual vigorous style, and straightforward unspoken manner.

**MYRTLE BLOSSOMS.** By Molly Myrtle. Chicago, Ill.: J. C. W. Bailey. 1863. [Price, \$2.]

We owe the fair authoress an apology for so long neglecting this handsome and interesting volume, which we are glad to be able to say is worthy of a more extended notice than our space permits us to give it. It is made up of stories, sketches, and poems, all of which are well written, and some of which, especially the poems, indicate talent of a high order, and a facility of expression rarely possessed. "After the Battle" is one of the finest pieces of versification that this terrible war has inspired. We can hardly resist the temptation to copy it in full, and may do so in a future number. If there be not true pathos in the picture of the Southerner and Northerner dying clasped hand in hand, we know not where to find it. We infer from a remark in the preface that the proceeds of the sale of this book are to be applied to the relief of wounded Kentuckians in the Union army. Kentucky is rightly proud of her loyal sons. She may well be equally proud of such daughters as MOLLIE MYRTLE.

**OPTIMISM THE LESSON OF THE AGES.** By Benjamin Blood. Boston: Bela Marsh. 1860. [Price, \$1.]

A series of essays embracing, to quote the author's own words, "A Compendium of Democratic Theology designed to illustrate necessities whereby all things are as they are, and to reconcile the discontents of men with the Perfect Love and Power of the Ever-present God." The grand object of the book seems to be to show, by the light of reason, and not faith, that all things are for the best, and could not be otherwise than as they are. "We must live by reason," Mr. Blood says, "and in the hope and fear of reason we must die." This is ignoring the crowning glory of man—the spiritual sentiments, which occupy the upper chambers of that

Dome of thought and palace of the soul, the cranium, and are as far above reason in their attributes as they are in their position. But the book has some most excellent thoughts and a few great truths admirably stated and happily illustrated.

**WAX FLOWERS, How to Make Them,** with new methods of Sheeting Wax, Modeling Fruit, etc. Boston: J. E. Tilton & Co. 1864. [Price, \$1.]

A beautiful little guide-book or manual of the fascinating art of wax-work. It must prove very attractive to the ladies, and is no doubt just the thing thousands of them have long been looking for. It seems to leave little to be desired on the subject to which it relates.

**SKELETON LEAVES AND PHANTOM FLOWERS,** with Directions for Preserving Natural Flowers. Boston: J. E. Tilton & Co. 1864. [Price, \$1 50.]

This is a companion volume to the preceding, and is even more beautiful, if possible, in its typography and illustration. The art which it purposes to teach is clearly explained, and is, we think, quite as attractive as the wax-flower making; but we need only call the attention of our fair readers to it. They are better fitted to judge of its merits than we.

**THE SECOND ANNUAL REPORT OF THE UNITED STATES CHRISTIAN COMMISSION** (1863) is before us, and is an interesting and most suggestive volume, from which we hope to make extracts at some future time.



THE NORTHERN MONTHLY for June has its usual variety of well-written articles, among which are "Our National Defenses," "Life Assurance," "A Tramp in the Shadow of Katahdin," "Sketches from Lookout Valley," "In Time of the Embargo," etc.

THE KNICKERBOCKER MAGAZINE appears in a new dress and with the name of J. Holmes Agnew on the title-page as editor. It shows an attractive table of contents, and the articles we have found time to glance at are fully up to the highest magazine standard. *The Knickerbocker*—now called *The American Monthly Knickerbocker*—is democratic in politics.

A. WILLIAMS & Co., Boston, have published "A Sketch of the Theory and Cure of Phthisis (Tuberculous Consumption) by Dr. Carl Both," in which the author claims that this terrible disease can be readily cured by means of the treatment he describes.

THE PROCEEDINGS AND LECTURES OF THE FOURTH ANNUAL MEETING OF THE NATIONAL TEACHERS' ASSOCIATION, held in Chicago in August, 1863, has been published at the office of the *American Journal of Education*, and make a useful and interesting volume for the use of teachers, students, and parents. We particularly commend the paper on "Physical Exercise in Schools."

MUSIC RECEIVED.—We have received from Horace Waters the following pieces of new music: "My Little Angel!" melody by Asa Hutchinson, arranged by F. H. Smith: "How Goes the Money?" a popular humorous song, words by John G. Saxe, music by Asa Hutchinson; "The Sigh in the Heart," a simple and effective "Waltz Sentimentale," by the popular composer Mrs. Parkhurst.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief, and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

ORDER.—B. F. L. I have noticed that some persons who love order and keep everything about the house perfectly arranged, are yet unclear about their persons. How do you account for this?

Ans. The faculty of Order, primarily, seeks a specific arrangement of things—that is to say, a place for each thing and uniformity in arrangement. It may not be the best place, the most convenient, or the most appropriate, but a place unchangeable fixed, each thing always bearing the same relation to each other thing. This is Order. We once knew a venerable farmer whose wife always kept her tea-kettle when not over the fire in front of the left side and iron. It was said to have stood there sixty years, that old iron tea-kettle. This was method, but perhaps not the best of taste. Some persons have every utensil of the kitchen hanging up or standing around in sight, each, when not in use, being always in a particular place. Another will have everything in closets, pantries, and cupboards, each thing quite as methodically arranged as the first, but, as we think, in *fit* places. This we call *taste* in connection with order. Order arranges, *fixes* things in specific and unvarying places; taste, arising from a fine temperament, Comparison, Ideality, and a harmonious intellect, suggests fitness, style, appropriateness, and elegance in the adjustment of things; and last, but not least, cleanliness. We know persons, moreover, who are slack about method but over-nice about cleanliness. They are fastidious, nay whimsical on the subject of filth, but they have no method, no fixedness, no arrangement. These are sensitive, fine-grained, nice in the gustatory and olfactory sensibilities, but lacking in Order and faulty in Ideality.

MAN AND WOMAN.—J. L. S. It is better that the man should be the taller, say about half a head.

PLANTS WITHOUT SEED!—L. A. W. There was a large "slough" here (Washington Co., Iowa) that dried up last summer, and it was soon covered with an entirely new kind of grass, and cattle and horses fed it close, they were so fond of it. Where did the seeds come from, if "T. R. F." is not correct?

Ans. We can not tell without further knowledge of the situation and other conditions where the seeds came from. It rests with the supporters of "T. R. F.'s" theory to show that there could have been no seeds there. We are far from having found out all the secrets of nature; but observation, so far as it goes, shows us plants uniformly originating from other plants of the same species, either by seeds or by division.

"WITCHING."—BELL (*Belle?*) believes, on the evidence of "experience and investigation," that some persons possess the power to "bewitch" others. Our correspondent may be right. A friend assures us that he knows several young ladies who are very "bewitching."

NEVER TOO OLD TO LEARN.—"10 IOWA." Is a man too old at twenty-five years of age to commence the study of medicine or law? Ans. No.

NATURAL DISPOSITION VS. TRAINING.—BELL. If a child possess naturally a very stubborn disposition, but is kept under judicious restraint, will it prevent that disposition from being developed so as not to influence the character after the child has grown up? or will it be apt to exhibit itself after the restraint has been removed? Whatever a child's nature may be, will it not exhibit itself in after-life as circumstances occur to draw it out, even after the most careful training?

Ans. No amount of training can destroy any faculty of the mind, but it can permanently and effectually modify the character. The organ restrained and kept comparatively inactive, either by external means or by the controlling influence of other organs, actually decreases in size and power, and though it may be again increased by being brought more into play, it is no more likely to be so than if it had been originally moderately developed.

MATRIMONY.—A SOLDIER. What organizations and qualifications should a young man seek for in choosing his life-partner, the man being of the mental temperament, with dark hair and light complexion, Amativeness very large, Conjugality moderate, Philoprogenitiveness and Inhabitativeness large or full, Self-Esteem full, selfish propensities moderate, with the moral sentiments well developed and somewhat cultivated?

Ans. The lady should have the vital-mental temperament, a good constitution, and sound health, hair rather light, Amativeness moderate, Conjugality large, Adhesiveness and the other social organs well developed, moral sentiments not deficient. We thank you for the poems, but shall not be able to make use of them in the JOURNAL.

WATER, THE BEST DRINK.—D. G. H. An unperverted appetite—when our food is plain, simple, and nutritious—will indicate to each of us when and what we ought to drink quite as clearly as to the animals, which are guided by the instincts alone. Most persons drink far too much, and the blood becomes watery and weak. But if we drink alcoholic spirits, or the slops sold for bitters, which are neither food nor drink, we only make a bad matter worse. Horses, cattle, and all other animals thrive best on water; so do children, women, and men. But ingenious man has sought out many inventions by which to poison our blood and line his own pockets. Let us not be "taken in" by the rogues, nor "take in" their much advertised, much praised, and most ingenious compounds. Water is best to quench thirst, and plain simple food to satisfy healthy hunger. A considerable degree of thirst is natural in hot, dry weather, as water is necessary to supply the loss caused by perspiration; but the excessive thirst you mention is the result of a feverish state of the system caused generally by over-eating or improper food.

PHONOGRAPHY.—INQUIRER, NIAGARA, N. Y. In England, Pitman's Phonography is generally used; but here, both Pitman's and Graham's, and each has its advocates, are in use. Our reporters write both methods.

CAUSALITY.—D. E. C. The organs situated in the upper part of the forehead are Causality and Comparison, which give reasoning power to the mind. See the "Illustrated Self-Instructor in Phrenology and Physiology," in which all the organs are mapped out and described. Price by mail, 75 cents.

CAN I BE CURED?—W. H. Your question is strictly personal as well as professional, and requires answer by letter. You omitted to give us your full address.

SENSITIVENESS.—K. A. L. I am very sensitive. An unkind word from the lips of some one at home causes me to feel very unhappy for a long time, and, to me, it seems almost impossible to overcome it. How can I avoid being so unhappy from that cause?

Ans. Your trouble is based probably in a nervous temperament and general excitability of the system, with morbidly active Approbativeness in conjunction with large and active social organs. If you drink coffee or tea, or use spices, give them up at once or gradually, for these tend to throw the blood to your brain unduly and thus produce a morbid action of any strong faculty. Employ your reason to repress any undue activity of the feelings, by thinking that the cause is organic or belongs to your development of faculties, and that it is not in what is said, or in the feeling of those who speak, so much as in yourself. You thus can subdue its virulence, if you can not overcome the difficulty entirely. Knowing what the trouble is, is half a cure. No one is alarmed at toothache, but half so much pain in any other part would frighten the strongest nature.

E. H. P.—1. Why is it that people are so slow to believe in Phrenology?

Ans. Because they do not understand it; or because they have fears or prejudices which warp their judgments.

2. Are there phrenological peculiarities in persons by which you can distinguish whether they are Roman Catholics, Spiritualists, or Adventists?

Ans. Persons with all shapes of heads belong to each of these sects. A majority of people follow leaders in every great event of their life. If men deliberately and independently adopted religious views, doubtless observation would enable the phrenologist to detect each sect.

3. Is laughing gas (nitrous oxide) poisonous when inhaled, or only so when it is impure?

Ans. It is not accounted a poison, though it is as much so as alcoholic liquor, but we regard its use for sport as highly objectionable. It is a quick and respectable way of getting intoxicated, and its common use should be frowned down.

DIET.—D. D. F. Is man a herbivorous or carnivorous animal? If this is a proper query, I would like to have it explained in full.

Ans. "Doctors disagree" about the dietetical character of man. He is generally, however, called *omnivorous*—all-eating—and this is the character he usually exhibits. We can not undertake to settle the question here.

FORM, LANGUAGE, ETC.—L. R. 1. Does width between the eyes indicate a good intellect?

Ans. It indicates large Form.

2. What is understood by the ball of the eye standing out even with the brow, in such a manner that when the finger is placed in a straight line upward, over the eyebrow, it presses the pupil inward?

Ans. If the eye be large, pressed outward and downward, it indicates large Language.

3. In the article entitled "Emigration; Its Effects on the Races of Men," in the last number of the PHRENOLOGICAL JOURNAL, you say that the descendants of Ham, with the exception of the Canaanites, are supposed to have emigrated to Africa. Are we then to suppose, as many do, that the negroes are the descendants of Ham? and if so, why the difference in color? We are not told in Scripture that Ham was black. Is it caused, as some suppose, by the climate?

Ans. The article referred to was furnished by a correspondent, and we shall leave it for him to reply to your question if he sees fit.

"CARTE DE VISITE." Yes, we can, if the view be suitable. See our "Mirror of the Mind" for particulars.

OUR JOURNAL IN WASHINGTON.—NewsMEN, attention! We copy the following note, which is but one among hundreds of the same import, and suggest whether enterprising newsmen may not promote their own interests by keeping a supply of the A. P. J. on hand. Please read.

WASHINGTON, D. C., July, 1864.

MESSES. FOWLER AND WELLS—GENTLEMEN: Not finding your excellent paper, PHRENOLOGICAL JOURNAL, for sale at any of the news depots here, I am obliged to send to you for a copy, which please forward by return mail if convenient.

By having some agent here for the sale of your papers, I think you could soon increase their circulation. Respectfully yours, E. R. T.

"CASH ROOM," TREASURY DEPARTMENT, WASHINGTON, D. C.

THE BEST PAPER.—MESSRS. FOWLER AND WELLS—GENTLEMEN: I suppose my time for the JOURNAL is about out, but I can't do without it. It is the most interesting paper I ever read. For the inclosed two dollars please send it to my address as before.

Very respectfully, etc.,

STEPHEN HARDIN, GENTRYVILLE, MO.



## Patent Office Department.

The range of mechanical invention is a true index of human progress.

**A PALACE OF INDUSTRY.**—The mournful melody of "The Song of the Shirt" is lost in the cheerful music of the Sewing Machine. Common needle-work has become artistic. Lines of stitching vie in beauty with the lines of the pictorial art. The artist and the artisan clasp hands. Especially is this seen in the palaces of industry with which the city abounds. Our merchant and mechanic princes have honored labor, and the city and country by palatial warehouses and private residences, but it has been left to almost the youngest branch of American industry to contribute the crowning grace. The WHEELER & WILSON SEWING MACHINE COMPANY has purchased the Art Institute Building, No. 625 Broadway, noted as presenting the most picturesque front on that world-famed street, and matched the excellence of their machines by the *finest salesroom in the world*. This Company occupies the first floor and part of the second, with the two basements, while the picture gallery and the studios remain above; and everything has been done that artistic taste and mechanical skill could do to beautify and utilize it. Entering the front door, a vista of 150 feet in length and of proportionate width is swept by the eye, in which is embraced a rare display of cabinet work, carpeting, glazing, furniture, gas fixtures, and articles of *virtu*, the whole evincing the most careful study. The wood-work—cases, desks, counter, stair-case—is all of black walnut, oil or wax finished, and ornamented with carving and ebony molding.

Passing the large show windows, to the right is a show-case, and to the left a thread case and counter fifty feet long, and farther back on either side are several desks, surmounted with galleries of heavy French plate glass. We have never seen more rich and elegant fixtures. The excellence of the material is suited to the work, and the ebony molding contrasts tastefully with the lighter black walnut. The frescoing of the ceiling is in panels of the soft tint of the tea rose, with intricate corner scrolls of scarlet and violet. The frame-work of deep blue pales to violet, which, in turn, is lost in the most delicate primrose. Here and there lies a tinge or line of gold lending light and relief to the mass of blending hues. The cornice is white, blue, and gold. The walls are in panels of pearl and primrose, penciled with violet, while between each rises a broad pillar of ultramarine wrought at intervals with gilding. The carpet, in squares of blue, crimson, and pearl color, with wreaths of veined oak leaves, admirably matches the frescoing. By day this room has the additional light of two large arched sky-lights of flocked glass, figured with artistic symbols, and in the evening is lighted by thirteen bronze and gold chandeliers and reflectors, and by a mellow light through the sky-lights from the gallery above. At the end of the room are the office and the stair-case leading to the upper instruction room. The elegant framework of this office is filled with panels of flocked glass, beautifully figured with wreaths, scrolls, and artistic devices, into which is introduced the Monogram of the Company, W. W. To those in the doors are added a view of the Company's manufactory at Bridgeport; also an elegant representation of the Sewing Machine, with Genius crowning the invention. The carpet of this office is of emerald velvet, strewn with bouquets of roses, and the furniture of black walnut, upholstered in green reps. Under the stair-case are several small rooms for various purposes. In the rear is a fine instruction room, finished in light oak. The stair-case leading to the upper instruction room is one of the finest in the world, whether in palace or in private residence. The style is purely Elizabethan, richly carved, and lighted by figured glass panels. The newel posts are very elaborate and surmounted by carved columns with gas globes. To the right of the ascent is Crawford's exquisite statue, "Dancing Jenny," and at the left the "Fairy Sewing Machine," the gem of sewing machinery. The direct ascent is six steps to a platform, facing a large mirror, which gives a striking duplication of the sal-room; thence to the right ten steps to another platform, from which there is the finest view of the room below and the frescoed ceiling above. To the left, then twelve more steps bring us to the *charmed* precincts of the upper instruction room. Here is the crowning beauty. Its form and size afforded the architect the proper conditions for the display of taste, and most successfully has he employed them. The arched ceiling is a *chef d'œuvre*—a gorgeous canopy of brilliant coloring atwart which glance a hundred rare lights and shades. The style of frescoing is purely Romanesque, and its classic beauties challenge comparison with those of Pompeii and the Vatican. A cornice of blue threaded with white frames this fair picture. In the four corners lie exquisite medallions of the Goddesses of Justice, Industry, Wisdom, and Prudence. A soft-ned radiance fills the room through the lofty sky-light of figured glass, lingering upon four Raphaelian cherubs, painted within the arch—angels smiling upon the fair humanity fitting below. The walls are in arched panels of French gray, the neutral tint serving to throw out and enhance the radiance of the ceiling. The sound of footfalls is lost in the softest of Persian car-

pets, blending in its woof rich gold and crimson dyes. There is no need of study to discover the beautiful here—the air at its portals is fraught with its spirit, and within, it grows upon you with every moment. To love the beautiful is part of the feminine nature; to associate and to be associated with it, even in the common routine of daily life, is one of woman's fairest dreams. In this industrial *salon* assemble, daily, ladies of the highest social position, for instruction in using the sewing machine. And it is noteworthy that in this establishment is now sold for \$50, a better machine than could be bought a few years since for \$100. The two basements, each 230 feet in length by 32 in width, are used for adjusting, packing, and shipping. In no case has the useful been sacrificed to the beautiful, and in all parts of the premises the most careful attention has been given to the uses thereof. The minutest particulars as well as the *tout ensemble* are worthy the study of the *connoisseur* and the practical man.

**SOLOMON'S THRONE.**—Our architectural, inventive, artistic, and mechanical readers will be interested in this, the most condensed description of the most gorgeous work of art of which we have any record. It will bear re-reading, yes, *studying*.

"The sides of the throne were of pure gold, and the feet of it were of emeralds and pearls. The throne had seven steps. On each side were delineated orchards full of trees, the branches of which were of precious stones, representing ripe and unripe fruit. On the tops of the trees fowls of the most beautiful plumage were represented, and these were hollow within, and made to utter sounds of a thousand melodious tones. On the first step were vine branches with bunches of grapes, composed of precious stones, arranged in such a manner as to give the different colors of purple, violet, green, and red, so as to represent the fruit in its various stages from green to ripe. On the second step were two lions of pure gold, and terrible aspect, as large as life. The properties of the throne were such that when Solomon placed his foot on the first step, all the birds spread their wings and made a fluttering noise in the air; on his touching the second step, the lions extended their paws; on his reaching the third step, the whole assembly repeated the name of the Deity. When he arrived at the fourth step, voices were heard addressing him thus, 'Son of David, be grateful for the blessings the Almighty hath bestowed upon thee!' and the same was repeated on reaching the fifth step! On his touching the sixth step, all the children sang praises! On his arrival at the seventh step, the whole throne became in motion, and ceased not until he had taken his seat, when all the birds, lions, and animals, by secret springs, discharged a shower of the most precious perfume on the king, and two of the birds descended and placed a golden crown upon his head! Before the throne was a column of burnished gold, on the top of which was placed a golden dove, which had in its beak a roll bound in silver; in this roll were written the Psalms of David, and the dove having presented the roll to the king, he read a portion of it to the people of Israel. On the approach of a wicked person to the throne for judgment, the lions would set up a terrible roaring and lash their tails; the birds began to erect their feathers, and the whole assembly set up such loud cries that, for fear of them, no person would dare be guilty of falsehood, but would instantly confess their crimes! Such was the Throne of Solomon."

**TRAINING LIMA BEANS.**—I set two rows of posts four feet apart, and eight or ten feet apart in the rows—the posts six feet high above ground. These may be made of good chestnut rails, hewed to three inches square at the top. Twelve inches above the ground, along the line of these posts, I nail a strip three inches wide, and another at the top of the posts of less width. Across on the top of the posts is nailed another strip to keep the posts firm; another strip forms a ridge pole, supported by small rafters, set at an angle of forty-five degrees from the top of the posts. To the lower strips is tied cord, sixteen inches apart; each cord is taken around the upper slat and over the ridge, and is designed to have but one plant to a cord. In this method of planting, more plants can stand on the same ground and still so divided as to be open to the air and light, and the result is a product nearly or quite double that which can be grown upon poles. If the frame is well set up it will last many years. It may be so made that it can be removed to different locations. When the posts are set on each side of a garden walk a very neat, shady avenue is formed, with economy of room. This plan is not confined to Lima beans, but it is equally adapted to all the running varieties.—H. P. B. in *Country Gentleman*.

## General Items.

**A SPLENDID PLEASURE TRIP.**—Were we not engaged in a great family quarrel, in regulating rebellious children, who want to divide the homestead and set up a kingdom based on slavery on a part of it, which would prevent utterly anything like peace ever after, we should feel very much inclined to step on board of one of the people's line of Lake Superior steamers—the Illinois, Meteor, or Pewabic—Captains Robertson, Ryder, or McKay—which leave Cleveland and Detroit frequently during the spring, summer, and fall, and go the rounds of the Great Lakes. Here is the route and table of distances. From Cleveland to Detroit, 110 miles; to Fort Gratiot, 65; to Detour, 225; to Saut Ste. Marie, 60; to Marquette, 170; to Portage Lake, 80; to Copper Harbor, 80; to Eagle Harbor, 16; to Eagle River, 8; to Ontonagon, 65; to La Pointe and Bayfield, 80; to Superior City, 80. Whole distance, one thousand and thirty-nine miles!

Think of this, old countrymen! Look at your maps, Americans, and say if this is not worth protecting. This enterprising company speak but the truth when they say:

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"This trip, of over 1,000 miles, embraces six degrees of latitude and eleven of longitude, and includes in its circuit Lakes Erie, St. Clair, Huron, and Superior, and the beautiful rivers Detroit, St. Clair, and Ste. Marie."

"Grand Pleasure Excursions to all points of interest on Lake Superior will be made through the months of July and August."

John, where is my carpet-bag? Wife, give me half-a-dozen clean shirts. I'm off.

**YOUR OWN BUSINESS.**—How annoying to an industrious man to have "office loafers" "hanging around," not only killing their own time but yours also. Such persons usually complain of "hard times," "poor pay," bad government, and go about a "slipshod" way, grumbling, grunting, or cursing, complaining of others and excusing themselves. They find fault, quarrel with women and children, but fail to hit those most to blame—themselves. Loafers generally smoke, chew, or drink; and are always ready to take a hand at any game where the chances may result in a gratuitous "treat" by a junior loafer, whose "means" are not yet exhausted. Oh, could these persons but see where this sort of life most surely leads to, would they, could they continue on? Idleness, dissipation, and disease lead to death of body and soul. Reader, admonish the loafer; set him to work; induce him to read, think, and pray to be delivered from the temptations which lead straight to perdition. Do not permit "loafers" to live in your presence. Set them to work, and teach them business, and induce them to mind it.

**PHRENOLOGY IN CANADA.**—A gentleman writes us from Canada West as follows:

There is a man here called the "Rev. J. S.," of the village of B.—an educated clergyman—who makes money by lecturing against *Phrenology*. He has written out a lecture, which he repeats, in which he tries to make it appear, by false statements, absurd arguments, and ridiculous illustrations, that *Phrenology* is not a science. He also makes ridiculous allusions to it in his religious discourses. He has been challenged to a public discussion of the merits of *Phrenology* a number of times, but always evades it.

If the gentleman will put his objections into a properly-written statement, we will publish the same in the *PHRENOLOGICAL JOURNAL*, and append our reply; or, if he prefers any other paper which may be open for the discussion of the question, we will undertake to establish both the truth and utility of *Phrenology*, even to the acceptance of this gentleman, who is evidently uninformed on the subject.



## Advertisements.

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The conductors of the Round Table, at the close of its first and the beginning of its second volume, take pleasure in publishing a list of some of the distinguished writers who have from time to time contributed to its columns:

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Anthon, Prof. C. E., New York.  
Arnold, George, New York.  
Barber, Joseph, New York.  
Barry, Wm., Chicago.  
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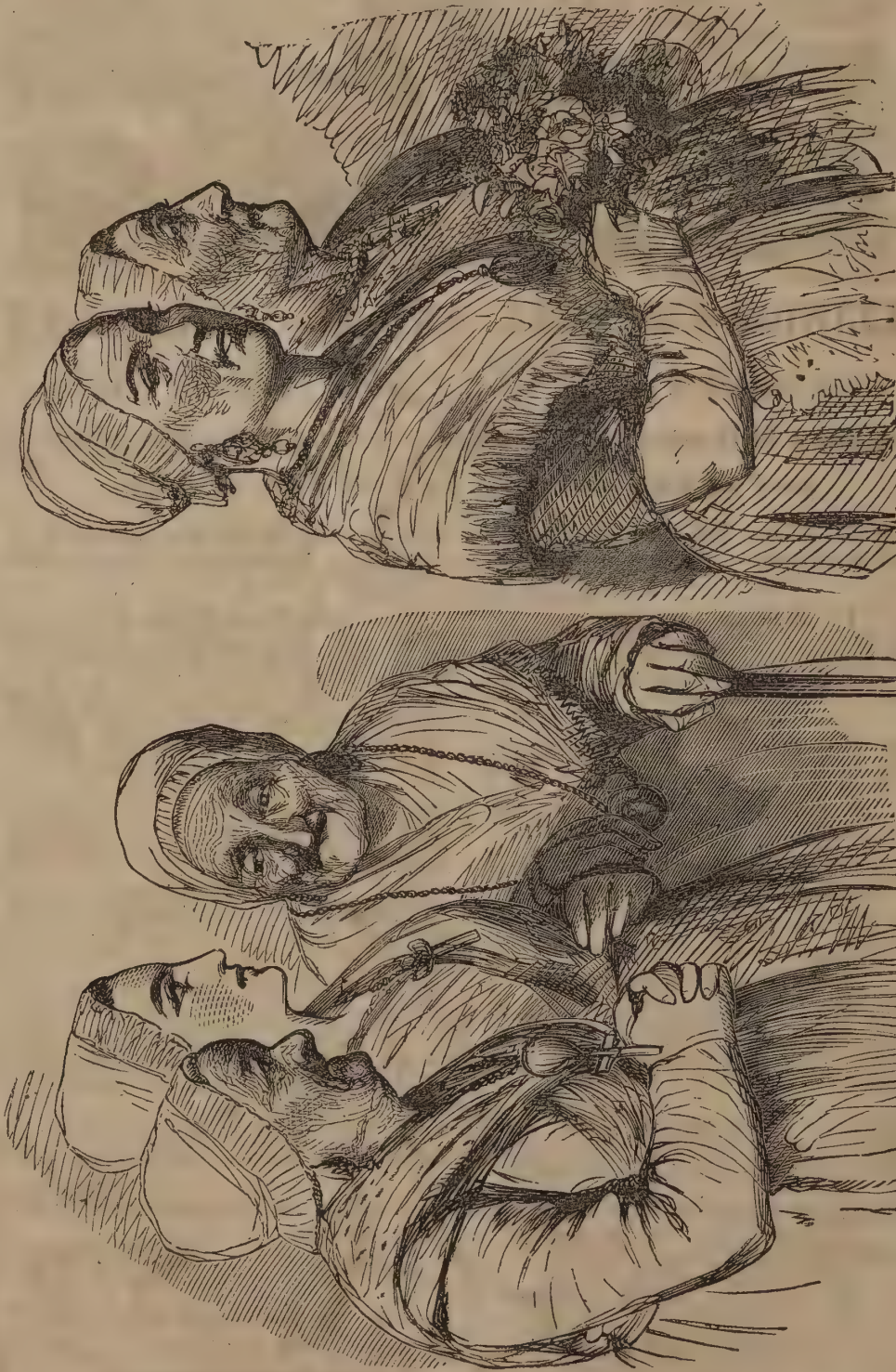


FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

FIG. 5.

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### P. R. SPENCER.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

#### PHRENOLOGICAL CHARACTER.

Mr. SPENCER had a full-sized brain with a very active mind. Although the vital temperament was fairly developed, the nervous system predominated, and the mind was more active and intense than the body was strong. Although made up of fine material, and the whole organization of good quality, there was relatively more nerve than bone and muscle. He was too liable to become over-zealous in whatever interested him. He required no stimulants to fire him up; but much watchfulness to keep cool, and to take life quietly and passively. There was an earnestness and zeal and an indomitable will which forced him on sometimes beyond his strength or powers of endurance. Still his was an organization to wear and to last. There was no indication of disease, intemperance, or premature decay, save that he would do with his might whatever he attempted. We infer that he descended from a hardy and long-lived race, and some of his an-

cestry may have attained a decidedly old age, perhaps from eighty to ninety years. And his life might have been somewhat prolonged could he have taken it more easily. He should have been known, phrenologically, as having a great desire for knowledge, a disposition to examine all subjects which came within the range of his observation, to analyze, compare, and criticise, as well as to combine, construct, invent, and originate. Although he could imitate and work

after a pattern, and could do almost anything which he once saw done, yet he was more inclined to block out an original course for himself than to take pattern after another. He should have been known also for great method and love of order. He was very particular in this respect—having a place for everything and keeping everything in its place. If accustomed to figures, he was quick and accurate as an accountant.

There was evidently more love of music here



*P. R. Spencer*



than power to compose or perform it, and more ability to acquire property than desire to retain it.

The organs of the moral sentiments as a class were large and influential. Benevolence, Veneration, and Conscientiousness predominated, while Hope and Spirituality were fairly represented. His religion would be broad, comprehensive, without bigotry or superstition, and consist, first in kindness, next in justice, then in devotion, while Faith and Hope would be less marked, though somewhat influential. He would be rigidly just, but kind and forgiving to the penitent.

The social nature is clearly indicated in the physiognomy. He had the mother's affection, with the father's decision, resolution, and executive-ness.

Although kind-hearted and sympathetical, he would be resolute, courageous, and tenacious. This is the kind of material out of which patriots and martyrs are made—spirits which can not be held in subjection to any authority less than that of the "higher law," and would suffer at the stake or on the rack rather than forfeit their right to liberty of conscience and freedom to worship God according to their best knowledge. With cultivation, such a mind would appreciate, if it did not make, poetry; would enjoy and express oratory; would engage in the discussion of moral questions with spirit and vigor, always defending what he believed to be right; for there is here both high moral principle and a clear, discriminating intellect, backed up by large Combativeness, Firmness, and a good degree of Self-Esteem.

Observe that none, indicating clearness of the intellectual faculties, including both perceptive and reflectives.

There is no sluggishness or dullness in such a brain, but the fiber is compact, fine, and strong, and all the mental operations clear and sharp. Notwithstanding the strongly marked features, the deep lines or wrinkles in the face, indicating strength, there are also the signs of taste, delicacy, and refinement here.

Cautiousness being not large, there was great promptness in action, decision, and resolution, as well as clearness of perception, shrewdness, and correctness of judgment, with all those intuitions which come from a brain fully developed in the coronal regions. Such an organization would make itself felt in any position in life in which education or circumstances might place it.

#### BIOGRAPHY.

[The following interesting sketch was kindly prepared for this JOURNAL by Mr. T. PARSONS SAWIN.]

Whoever renders an important and distinguished service to mankind becomes worthy of public attention. He who through toil and strife, through unnumbered obstacles, and in spite of many defeats, rises to a position of noble eminence and high renown among his fellow-men in any department of life, whether it be on the field of battle, amid the thunder and roar of contending hosts, or in the more peaceful pursuits of a comparatively silent but forcible life, engaging in those labors which directly tend to elevate and benefit mankind by exciting in him noble desires and higher aspirations for the true, the beautiful, and the good, deserves more than a passing tribute to his memory. Be his life ever so humble, his influence will be great, for it has been good. Truthful in the working out of his mission, he is deserving of the epitaph which the gentle Son of Mary once pronounced upon a woman: "She hath done what she could."

As one who may justly deserve this tribute of praise, we write the name of PLATT R. SPENCER. It will be impossible in our limited space to give a full account of the life and doings of this man, who, without striving to be known, made his name familiar in all the educational institutions of our country, and whose memory is still cherished throughout the East and West not only as respects the particular vocation in which he was

engaged, but as an early and bold mover in the great reforms which have so agitated the people of this land, and more especially as a kind, modest, generous, and Christian man.

Mr. Spencer was born in Fishkill, Dutchess Co., N. Y., Nov. 7, 1800. Close by his birthplace rolls the Hudson, and around it are the lofty and majestic mountains of the Catskill range. Nurtured in such a place as this, and gifted with an ardent love of nature, rendered stronger by daily contact with the things he most loved, it is not wonderful that he sought expression for the ideas which were the constant companions of his heart. When he was six years of age his father died, leaving him, however, in the care of a mother whose resolute courage and practical wisdom left its indelible imprint upon him, making him in part the man he was in after years.

It was at this time that he first gave evidences of his genius in the art of penmanship. Thus early did he invent a theory which was to be the basis of all his future operations. It was this: that the principles of which letters are composed should first be learned; it would then be easy to go from these to the perfect form of the whole letter. Of what use were the copies which the youthful scholars first had to make when they bore no resemblance to the letter or parts of the letter in the finished form? It was such thoughts as these in the youthful mind of six or seven years that gave rise to the beautiful and perfect system of Spencerian Penmanship, now used in nearly every school and counting-room in the country. Shortly after the death of his father the family removed to the West, and settled in a log-cabin on the shore of Lake Erie, in the then obscure town of Geneva. Here the smooth shore of the lake in summer and the smoother surface of the frozen water in winter afforded him complete scope to practice those forms of beauty which afterward enchanted the eyes of his pupils and friends when traced on paper.

Everything in nature instructed him. Even the pebbles, rounded by the action of the waters, represented ideas of beauty which he was careful never to forget. He would gather these and exhibit them to his classes, thus impressing upon them lessons always to be remembered. The following beautiful lines, composed by him, show the earnestness with which he studied nature, the practical lessons he acquired from her teachings, and also the highly refined and poetic temperament of the author—

Evolved 'mid Nature's unpruned scenes,  
On Erie's wild and woody shore,  
The rolling wave, the dancing stream,  
The wild rose haunts—in days of yore.  
The opal, quartz, and ammonite,  
Gleaming beneath the wavelet's flow,  
Each gave its lesson—how to write—  
In the loved years of long ago.  
I seized the forms I loved so well—  
Compounded them as meaning signs,  
And to the music of the swell,  
Blent them with undulating vines.  
The grace that clustered round me came  
Through the rapt sense to living forms,  
And flowing lines, with rapture traced,  
The broad and shining beach adorned.  
Thanks, Nature, for the impress pure!  
Those tracings in the sand are gone;  
But while the love of thee endures,  
Their grace and ease shall still live on.

In 1838 Mr. Spencer was elected treasurer of the County of Ashtabula, Ohio. This office he filled with great ability and satisfaction for twelve years.

In 1842 he became interested in the Temperance Reform, which was then beginning to engage the attention of the people. From the first he took the strong and safe ground of total abstinence from everything which could intoxicate. He was often called upon to deliver lectures upon this subject. His eloquence, his wit, and his pathetic and amusing stories at once charmed his audiences, and convinced many an erring one who had hitherto followed in paths of vice and ruin. The blamelessness of his character in regard to this subject was owing in great measure to the influence of his wife, to whom he was most de-

votedly attached. And here it might be well to speak briefly of his domestic relations. As a husband and father, no man was ever more greatly beloved. Kind in his disposition, and sympathetic in his nature, he sought for and obtained the love and sympathy of all around him. He loved nothing so much as to have all his children gathered about him. At such times he would draw forth from his great resources of learning, and experience, and wit such things as would amuse and instruct, always inculcating lessons of the highest honor and purest truth. Hence it was that he became beloved and honored. But his social qualities were manifested and developed not alone in the bosom of his family. He had a heart for the world around. He could say, with the great Roman poet and actor, "I am a man, and I deem nothing which relates to a man foreign to my feelings."

This was especially noticed in his dealings with his pupils. Many a man, now occupying useful and honorable positions in the world, can look back upon him as one that not only encouraged them in their endeavors to be useful, but incited in them higher and nobler aspirations; nor were charity and kindness limited to words merely. Although not blessed with a great abundance, still of that which he had would he most freely give. Oftentimes he was generous to a fault, sacrificing his own comfort that he might relieve the necessities of others. Yet in this way did he manifest the greatness of his heart. Ever ready to forgive those who had injured him, he was not disposed to remain quiet under long-continued abuse. Especially was this the case when the offender was palpably hypocritical. Under such circumstances his whole nature would be aroused, and he would pour forth such biting sarcasm, mingled with many bitter but wholesome truths, that the offender was glad to beat a retreat. It was not often that any dared to vie with him in argument, for when they did they were sure to be defeated. Always taking his stand upon the highest moral ground, he assumed certain things to be right, and from this position no one could drive him. Arriving at conclusions with the almost intuitive quickness of woman, his reasoning was always in the deductive method. He knew and felt a thing to be right, and no argument could unsettle his convictions.

When the great Anti-Slavery Reform was first commenced in this country, he was one of the earliest advocates of the cause in the West. He was a friend of Joshua R. Giddings, and co-operated with him in this movement. His love of humanity and truth was so strong and his sense of justice so perfect, that he entered with all his heart into the work of freeing his country from the dark blot of sin and suffering which had so long stained her escutcheon. In his veins ran the blood of a Revolutionary patriot, who carried with him to his grave the scars of conflict obtained in the great struggle for American Independence. His youthful head had been blessed by the same hand which had struck many and brave blows for liberty, justice, and equality. These same ideas descended from father to son; and when the occasion presented itself he was ready to defend the same principles for which his sire had bled. In his speeches on this subject, the same eloquence, humor, pathos, and sarcasm were blended, as upon other subjects in which humanity was interested. He lived to see the culmination of this great evil in the present war now raging in our land; but notwithstanding the terribleness of the struggle, he went down to his grave in the full and perfect faith of the country's reunion, and its sure redemption from the hands of its traitorous enemies.

Mr. Spencer was what is called a self-made man. He fully recognized the value of the offering made to Paris by Minerva, as expressed in the beautiful lines of Tennyson—in his *Enone*:

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power."

In early life he began the battle with the world. He was not content with acquiring an



ordinary education, but went deeply into modern and ancient history and cultivated a taste for literary pursuits. Although the circumstances of his life prevented him from pursuing any regular course of study, he did not deny this to others. Indeed, in every way that he could, he favored the educational institutions of our country, and assisted many young men to prepare themselves for useful and honorable callings in life.

It is time now to speak more particularly of the vocation to which Mr. Spencer devoted his life.

On the shores of Lake Erie, in the town of Geneva, Ohio, there still stands a little log-cabin, made memorable as being the first *writing academy* established by him. Here it was that he first initiated pupils into the mysteries of curves, and ovals, and turns, and straight lines, which, when combined by his skillful hand, produced forms of beauty, with ease and rapidity of execution, found nowhere now except in the far-famed Spencerian System of Semi-angular Penmanship. His love for every department of art, painting, drawing, and sculpture, his attachment to nature and everything connected with it, only perfected his ideas in regard to this art, which has been designated "the soul of commerce." He had a peculiar method of teaching, and no one who was ever under his instruction left without feeling the power of his influence. His pupils were all strongly attached to him. Through their means and those of his own children have his works spread, until there is scarcely a district in the country that has not heard of the wonderful manipulations of this Man of the Pen.

In many homes of the West there hangs a drawing of the little log-cabin on the lake shore. From this humble place have gone forth many well qualified to fight their way on life's great battle-field. As a kind instructor and a useful friend, his memory will ever be green in the hearts of thousands of pupils of both sexes who have come under his immediate influence. The true secret of his power was the generosity of his noble nature and a pure disinterested benevolence.

In 1848 Mr. Spencer first published his system of Penmanship on copy-slips beautifully engraved upon steel. Victor M. Rice, the New York State Superintendent of Public Instruction, was his associate in the business. In 1859 he was induced to publish his system in copy-book form. In 1861, in connection with his sons and Mr. James W. Lusk, an old pupil and well-tried friend, he revised his system and produced a new and beautiful series of copy-books, which were published by Ivison, Phinney & Co. of New York. The popularity of the system is evidenced by the fact that, during the year succeeding their publication, more than a million of copies were distributed to the youth of this country. Such was the success attending the work, that a new and still more complete revision was begun, but death cut him off in the midst of his labors. However, we learn that, owing to the untiring labor of those who succeeded him, the work is now nearly finished. Such a system only could meet with such success, and such success could only come through the genius and skill of that man who stands as its author.

In 1862 he met with a sad loss in the death of his wife. From this time forth he seemed to have less love of life himself. He clung to life mournfully and sadly. She who had been the partner of his youthful joys, the counselor and director of his own life, the sharer of his burdens and sorrows, the mother and loving teacher of his children, was gone; and now he himself looked forward to the time when death should come as a welcome angel, to reunite them in a home of peace where he confidently and with Christian hope expected to dwell. He did not have to wait long. Two years only rolled by and he began his descent into the dark valley. Yet not with timid and doubtful steps did he proceed. But rather as a conqueror, who, joyous and exultant, advances toward the land he may call his own. He died as a man and a Christian should.

In heart and wish, ten thousand thousand

flowers have been cast upon his grave, yet we also would place one more there, if it were only that we might feel a loving tribute had been offered. Let the fragrant odor arise; it will be no more pure and rich than was his life lovely and true. He lies buried in Geneva, by the side of the beautiful lake, whose shore and surface, could they but speak, would tell a tale of perseverance and energy, coupled with a love of the beautiful and the good, which the world does not often hear.

The chain of international colleges in this country and Canada, known as Bryant, Stratton & Co.'s, in which he was a superintendent of their writing department for more than ten years, are about to erect a fitting monument over his last resting-place. Contributions from the public, whom he so materially benefited, are also to be received. But no monument, however imposing or grand, can ever be equal to the monument he himself erected:

THE SPENCERIAN SYSTEM OF SEMI-ANGULAR  
PENMANSHIP.

### PHRENOLOGISTS.

WHY are there so few practical phrenologists? Is it not a respectable calling? Is it not useful? May it not be made remunerative? Why is its literature generally so crude and faulty, and its authors so few?

It is much easier to ask than to answer questions; but we will try to reply to the above in the order in which they are put.

1st. Practical Phrenology is a new thing. It is but a few years since it was reduced to method, and sufficient time has not yet elapsed for the world to become familiar with it. Indeed, the prejudice with which it was at first assailed has not yet died out. But it is making progress. Prejudice, like the old dead bark on the tree, is falling off, and the new growth is gradually taking its place. The fertile earth furnishes materials out of which sap is made, which is thence formed into new wood, and the tree grows. So the changes in ourselves and the world are continually, though slowly, going on, and we are outgrowing our "small clothes," and our ignorance, prejudice, and bigotry at the same time.

Few as they are, there are more phrenologists in the field now than ever before.

As to its respectability, we presume there are different opinions. The clerical profession is denounced by a class, but approved and supported by a much larger class. Honest toil is looked down upon by those born to fortune; but the great body of mankind, those who earn a living (laying up at the same time treasures in heaven), and who leave the world all the better for having lived in it, regard it respectable to labor with both mind and muscle. We regard the pursuit of Phrenology as one of the most respectable callings in which one can engage.

Is it useful? If the verdict of thousands, freely rendered, be taken as an answer, it would be most emphatic, and in the affirmative. It has pointed the way to many a youth in which he could succeed best, accomplish the most, do the most good, and make the most of himself. It has suggested to parents and teachers the best means to govern and educate their children. It has aided merchants in selecting clerks, mechanics in choosing apprentices, business men in selecting partners for special places, to buy, sell, keep accounts, superintend; artists to show them in what branch, whether of drawing, painting, sculpture, music, etc., they would shine brightest. Finally, it enables would-be lovers to know whether or not they are or can be adapted to each other, and how to make allowances for each other's excesses and deficiencies in order to get on pleasantly. It

accounts for differences of religious opinion, and discovers to each one the motives by which he is actuated. In short, there is no end to its application or utility.

"Will it pay?" Ah, this is a question which is almost omnipotent throughout the world at the present time. Mankind live too much in acquisitiveness, and thereby lose sight of other more important faculties through which would come higher joys, more perfect bliss, and a better life. But to the question, we answer, yes; if properly pursued, practical Phrenology will pay. And on the same principle that good and competent men in all useful callings get their pay. The better—that is to say, the more satisfactory—the preaching, the louder will be the "call," and the better the pay. An educated, reliable, experienced physician finds enough to do at remunerative rates. The services of the competent lawyer are always in demand. The impostor, quack, and shyster only are without congregations, patients, and clients. Good phrenologists always have enough, yea, more than enough to do, and at paying rates.

The literature of Phrenology is faulty and the authors few, for the reason that the demand has hitherto been moderate, and but few competent writers sufficiently acquainted with the subject to write intelligibly thereon. The entire corps of phrenological authors, from the beginning to the present, may be counted on your fingers. Nor have they, any of them, been specially gifted in authorship.

Dr. Gall, a plain, blunt sort of man, did the best he could to bring the new discovery into notice; but he simply *discovered* it, and attempted to classify, arrange, and develop it. He did not perfect it.

Dr. Spurzheim became a co-worker with Dr. Gall, and rendered important services in weeding out errors and making improvements. He, too, wrote on the subject, according to the best light he then had. But he did not know it all, nor did he live to complete all that he commenced.

The brothers George and Andrew Combe took up the subject where their predecessors left it, and added something to its volume, if nothing new. They, too, have said their say and retired to the realms beyond, leaving us who succeed them to make our mark; when we, too, must step aside and give way to others, and we trust to better pens than ours. We do not complain of our scanty literature, for, considering the time, the men, and the circumstances, we think much has been accomplished, some good done, and a foundation laid for a hopeful future.

What is wanted. We want men—religious, intelligent, persevering men of high moral principle; men who can think, talk, and work; men who will do all things for God and humanity, who will exalt the truth rather than themselves; men who are masters of themselves, who can regulate their appetites and passions, who can practice what they preach. In short, we want competent, scholarly, Christian gentlemen. For such, here is a large and open field, without competitors. Good lecturers, good examiners and delineators of characters, and good writers would find the field of Phrenology and collateral subjects the most agreeable, the most useful, and one of the most profitable now open to intelligent enterprise. Young physicians, learn Phrenology; young lawyers, study Phrenology; young clergymen, learn Phrenology, and when you shall have learned it, you will value it more highly than anything else you ever learned, even though you should not pursue it as a profession. But we would advise this, both as a means of doing good to others, self-improvement, and earning an honest living. You would find it one of the most agreeable and entertaining studies which can engage your attention.

Instead of the ten or a dozen indifferent practical phrenologists now in the field, we want a thousand good ones. Study law if you will, study theology if you wish, study medicine if you must, but study Phrenology as well.



## DEBATE IN CRANIA.

[NOTE TO THE READER.—This sketch aims to show the individual and comparative nature of the mental faculties, by picturing them as so many persons who successively discuss the same proposition, each in his own character. Remember, therefore, if, for instance, Combative-ness seem too obstreperous, or Caution too timid, that the one is *all* timidity, the other *all* recklessness and pluck; and so of the rest. The final assortment of duties is not offered as perfect, but as a suggestion of the way in which something better may perhaps some day be done.]

THERE was a great debate in the land of Crania. The separate powers of that land, long disunited and jarring, yet all recognized the fact that union is strength; and in spite of their clashing and rivalries and sometimes obstinate and furious contests, they still at heart each wished the good of all the rest. So with immense difficulty they succeeded in arranging an amicable conference or parliament of their respective representatives to organize a union, perfect in friendship, in distribution of duties, in provision for helping each other, and for directing the united energies of all.

The assembly met together in the great forum of Crania. The usual buzz and confused talk and movement of such a gathering prevailed for a little while, when two or three members who seemed to have considered themselves a committee for preparation of business quietly walked up on the platform, and one of them, quickly recognized as Order, rapped on the table. When there was silence, he observed that as there was no particular preparation for the business of the meeting, Causality, Comparison, Eventuality, Individuality, and himself had ventured to prepare a programme, and he had been requested to present it. It was briefly this: To propose a resolution to the meeting, embodying its objects, and in which each of those present might state his views, doing so in alphabetical order of names, so as to avoid any questions of precedence. (Cries of "Good! Read your resolution.")

Order, with a bow, read the following:

"Resolved: That there ought to be a definite, systematic, thorough, and permanent organization of the powers of Crania, to adjust and maintain perfect co-operation, proper distribution of duties, proper modes of mutual assistance, and the best direction of the united energies of all." (Cries of "Good! excellent.")

Order bowed again, and resumed: Gentlemen, if there be no objection, the order of business will be as I suggested, namely—a statement of views respecting this resolution by those present, in alphabetical succession of names. As a list has been agreed on in committee, I will use it, as far as it goes.

There was no objection, and the parties present spoke accordingly in turn as they were called up, as follows:

ACQUISITIVENESS—The desire to be rich is the chief stimulus to action, the chief spur to good conduct, the chief cause which maintains associated effort, and the existence of nations and alliances in particular. The resolution ought to, but does not, allude to this great fact. If our united powers are industriously and exclusively applied to this purpose, we can in a reasonable time gain great wealth, and can by that means

do and have whatever we like. Power, ease, comfort, influence, all follow riches. The pursuit of wealth, however, requires the undivided application of all possible means and faculties; they must beware not to fly aside from this purpose into any visionary, impractical efforts after what is called refinement, morality, and all that. Those things will follow of themselves. Without wealth we can have neither leisure and ease for ourselves, nor the respect and services of others. The resolution, to meet my views, would read thus: That there ought to be an organization, etc., of the powers of Crania, *such as to devote them all exclusively and successfully to the acquirement of riches as the only means* to adjust and maintain perfect friendship, etc. The rest as already read.

ADHESIVENESS—I can not admit that wealth is the sole object of life. Why, what is the association which my friend thinks based on money, except its very self a pleasurable companionship of friends? When my friends and I meet for a chat or a stroll, or to read or sing, or to discuss politics, or even business if you will, is either of those the chief pleasure of the occasion? No, sir. It is the society of those dear to us; those with whose thoughts and feelings our own are in harmony; those who like what we like, and reason as we reason; or who, if they differ, differ in love, and gain in good temper and mutual liking by their very discussion. What we enjoy at such a time is not the clash of opposing intellects, nor the combat of struggling obstinacies; it is that unity of sentiment, that instinctive pleasure which rises from knowing that each of us would gladly make exertions and sacrifices for the sake of another; that we trust each other; that we would stand by each other in trouble, as gladly and as sincerely as we enjoy and help forward each other's prosperity. To be sure, there are reasonable limits to everything. We can not make particular friends of all the world. But those here present are not all too numerous to form a company of friends, close, firm, and mutually useful. My view upon the resolution is clear; indeed, its very words show that I must be right. All we have to do is to join in a fast friendship; to exercise that hearty affectionate liking for each other which I am sure we all feel. Life will be happy enough if we should spend all of it in an enjoyment so pure and noble. And if we need anything further, what bond could knit us so closely into a body too powerful to fail in whatever we might wish to undertake?

ALIMENTIVENESS—The chief obstacle to all human progress has been starvation, famine, insufficient food, bad cooking. Hunger is a horrible fiend. Indigestible or ill-tasted food is daily stunting and sickening thousands. Bad cookery is constantly poisoning and perverting God's best gifts. Disordered stomachs ruin not only the health but the disposition and the intellect. I think a plan may be successfully organized as proposed, if ample provision is made for constant supplies of the best quality of food and drink. I feel strongly that without such arrangements nothing can be done. I know nobody who can exist comfortably and work well without several meals a day. I can't. And if we don't eat, we

can't live. Eating is the first requisite of life. The food question is the very first of all. No food, no folks. I am clear, therefore, that whatever details shall be decided on, the foundation of the plan should be a thorough scheme for supplying food to the proposed confederation. And lastly, as it is nearly dinner-time, I move that we adjourn for three hours for dinner. No man can enjoy his meals and take the proper nap afterward in less than that time.

There was some opposition to the epicurean but rather unbusiness-like proposition of the member, and a compromise was made upon an hour and a half; but Alimentiveness, a gentleman of immovable convictions, staid away his full three hours. After dinner business was resumed.

AMATIVENESS—I was in hopes, while Adhesiveness was speaking, that he would give to his remarks their proper point and application; but though he constantly came near it, he did not actually do it. All that he said about enjoying the society of others, its delight, its importance, is entirely true, but the "others," the "friends," of whom he speaks, who are they? Who, except the opposite sex, that other half of our race, given by the Creator to complete our beings, to satisfy with utter and complete satisfaction the deepest and strongest longings of our natures? It is in vain to skip the essence of our friendships. The truest, the strongest, the longest, the only friendships worthy of the name, are those between a man and a woman. Man and woman were expressly created each to complete the conscious imperfection of the other's solitude. Each sex longs for the other, gravitates toward it, must needs come near and nearer, even to a unity, a fusion of existence as nearly perfect as the conditions of individual life permit. Nor is the fullness and real joy—the reality of life all known except in such a union. Friendship? Love is the proper word. It includes all of friendship, and much more. That intense, immensely strong desire and impulse which draws the sexes together, is the substructure of all association—of the family first, and by natural and necessary consequence of all the more extensive human companionships. It is evident to me that the resolution would well serve its purpose if it simply called for an adjustment of the relations of the sexes, such as should satisfy the desires of all.

APPROBATIVENESS—Sir, I desire to express my admiration for the very lucid and forcible statements of the able gentlemen who have preceded me. (Here the speaker made very obliging bows toward each of the four who had spoken.) I know also how much is to be expected from the talents of the remainder of this honorable body. (Another comprehensive bow, so as to conciliate as it were the whole meeting.) Since I am to be followed, and have been preceded, by so many better qualified advisers than myself, I shall venture only one or two suggestions. The organization which we adopt ought, in any event, it seems to me, to be made as extensively popular as possible. This end may be gained both by provisions proper in their substance, and above all by so shaping the externals as to command admiration. This may be done by using a proper



degree of solemnity, splendor, and decoration in any of the formalities which may be used. Too great pains can never be taken to conciliate the good opinion of others. A regard for appearances is really indispensable to prosperity. Externals and forms are essentials of success. Without popularity nothing can succeed, and most of all is this true of a plan which, like the present one, depends upon concerted action. But I need not enlarge upon these views before an assembly so entirely competent to appreciate them, and to correct me so far as I may be wrong. (And, with some more compliments and bows, the member sat down.)

**BENEVOLENCE**—The only possible object of such an alliance as we contemplate is the happiness of the parties interested. Indeed, life can not really be for any other purpose than happiness; and this appears plainly enough in what has been said by each of those who have preceded me; for each of them has recommended his propositions for the reason that they were best for securing happiness, either directly or almost so. Now, no happiness is so elevated or so delightful as that which comes from seeing happiness in others or bestowing it on them. I therefore think it beyond a question that our alliance will find its true aim in seeking solely the greatest happiness of all concerned. This happiness, I take it, is to be attained by mutual self-sacrifice, by aid from each to any other in whatever that other desires, by abstaining from whatever would interfere with the projects of another, and by generously imparting of whatever we possess to him who may need it.

At this point Acquisitiveness jumped up, crying, "I protest. What I earn is my own. No man ought to try to get my money away from me." Combativeness also suddenly roared out, "Let anybody try it on me! I'll knock him down!" Benevolence stared aghast at such an effect from his kindly suggestions, and the Chairman with some difficulty re-established quiet.

Benevolence continued: As to the means of accomplishing this purpose, I suggest that whatever institutions shall be determined upon, they shall all be adjusted with a view to the help of those who need help. We must have hospitals for the sick; funds for the support of the deserving poor; asylums for the orphan, for those defective in mind or body. In like manner we must organize our system of work-houses, houses of refuge and prisons, not to cause suffering and inflict revenges, but so as to cure evils, to benefit the unfortunate, to reform the illnesses of the mind, or to alleviate such as may be incurable. Thus our plan will accomplish, as far as circumstances permit, the object which I mentioned to begin with, namely, of preventing suffering and causing happiness.

**CALCULATION**—There are just thirty-six of us, sir, so that thirty-six propositions are to be considered. Now the combinations and permutations of thirty-six, according to my hasty mental computation, reach the large number of eighty-nine duo-decillions, one hundred and eight undecillions, five hundred and eighty-eight decillions, five hundred and five nonillions, eight hundred and seventy octillions, one hundred and thirty-eight septillions, seven hundred and thirty-

seven sextillions, ninety-four quintillions, two hundred and nine quadrillions, seventy-five trillions, three hundred and twenty billions, six hundred and forty millions—errors excepted, Mr. Chairman, as I can't stop to prove it. But evidently we have a great many possibilities to provide for, and if there is any truth in figures, we shall need a good deal of time and labor to work out our problem. I have no doubt, however, that we shall get through with it in time. The estimate I just made shows clearly enough how important is the consideration of the numbers of things. For my part, I only wish to recommend that in the plan we shall adopt sufficient care be taken for the cultivation of arithmetical and computing knowledge.

**CAUSALITY**—Mr. Chairman, in order to reason logically and conclusively upon the question, we must consider first, the thing proposed, and second, the means for accomplishing it. (At this regulated statement, so congenial to the instincts of Order, the Chairman smiled and bowed assent, with evident gratification. The speaker continued:) What we wish is, in brief, a plan for combining and utilizing our conjoint abilities for the common good. This statement naturally resolves itself into two constituents: the prevention or remedy of evils, and the accomplishment of benefits. In order to the first, we must appoint some steady and competent restraining power; and in order to the second, we need two things: some mind to suggest good measures, and some executive agent to conduct the process of securing them. The restraining power must be strong, firm, prompt, intelligent, and judicious, but not actuated by anger. For if anger governs remedial measures, they are sure to become irritating. The execution of measures of improvement requires much the same cast of mind. The suggestion of them is another thing, which I will not now go into. Lastly, whatever shall be done in the matter before us, all needs to be conformed to the requirements of reason. And I would suggest whether this be not the quality most necessary in our plan. Those who have preceded me have mentioned various motives and immediate objects to be appealed to or sought. But is not the reasoning intellect the highest of endowments?—to judge and estimate causes and effects—what is more nearly a divine office? And especially in a scheme as important as that now before us; is it not above everything else indispensable that its recommendations and arguments should be such as to convince the reason of those who are to submit to it? How else can they be expected to submit? Brute force is not a fit motive for personages in our position. That self-control which follows after, and arises from, calm and reasonable consideration, and which reduces the restraints of arbitrary law to a minimum, is the only rule of conduct really worthy of us; unless we attain to it, I doubt the stability of any constitution whatever.

**CAUTIOUSNESS**—I fear, Mr. Chairman, lest we move too rapidly in this business. The affair is one of such infinite weight; the hindrances to its successful completion are so numerous and so great; the interests to be reconciled so many and so conflicting, that I am very much afraid that our attempt will only intensify the troubles it is

meant to cure. Will it not be better to wait, say for a year, to see if things will not improve of their own accord? We have not consulted sufficiently among ourselves to be ready to take so decisive a step. We can not set on foot so complex an undertaking on so short notice. Let us at any rate avoid unknown evils. It is better to make the best of those that we have already learned to endure. At any rate, if anything is done, let it be as harmless as possible. Let us not be committed to any irremediable step. Let nothing be done unless its entire safety is perfectly certain.

**COLOR**—I shall speak for myself, and by request of Form, Size, and Weight, in behalf of them also, as we four, our views of things being very closely similar, wish to save the valuable time of this assembly by a collective statement. We desire, then, that the plan fixed on by this assembly shall not omit to provide for the innumerable and important relations between the mind and material things. Living on this material earth, helplessly dependent upon it for locomotion, food, clothes, scenery, living beings—for all that supports life and all pleasures—both for the things themselves and for all memories and representations of them—certainly it must be difficult to overrate the importance of being able to rightly understand and properly to deal with the properties of material things. To this end, we suggest that care be taken to secure adequate instruction of the utilitarian sort, in what relates to all exercises requiring skillful management of the physical frame, such as riding, jumping, and the like; in what relates to dimensions; to the shape of things and to their colors. And we also recommend provision for the culture of a knowledge of these material qualities in the artistic direction, for Weight, by a school of exercises; for Size, by a school of architecture; for Form, by a school of sculpture, and for myself, by a school of painting.

**COMBATIVENESS**—This speaker jumped up in a rage, and said: Sir, the remarks of Cautiousness fill me with rage and contempt. What sneaking, cowardly talk is this! Fear, hindrances, troubles, wait a year, avoid evils, harmless! Baa, baa, baa! Let us turn into sheep at once! Who's afraid? Mr. Chairman [here Combativeness manifested a very able-bodied thick stick, which he flourished with energy, while Cautiousness was observed to quietly take a back seat], I tell you I won't stand such shameful talk! I'll thrash any man that comes to me with any such shameful recommendations! The way to dispose of obstructions and oppositions is not to crawl off and let them alone, but to pitch headlong into them, and drive them out of the way. The way to deal with a difficulty is not to grin and bear it, but to growl and kick it out! Why, sir [stepping uneasily about and handling his stick again in a careless manner], I can't be quiet and hear such pusillanimous acquiescences and timid delays urged upon us; I want the difficulties thrust aside, not dodged nor suffered. Courage and prompt action will solve the question, and to our satisfaction. Let us be men. What we have to do let us do now. I dare say there'll be more or less trouble; but decisive and vigorous dealing will quickly remedy it.

And as to the kind of action we need, I am clear on this point, that whatever else we want,



we must not be without an efficient preparation for defense, and attack too, if necessary, and likewise for bringing our joint forces to bear on any one delinquent member inside of our organization. Unless we are ready to fight at a moment's notice, we shall be constantly subject to imposition and intermeddling. Unless we are constantly ready to keep each other in good order, we shall constantly be tormented with rebellions within.

Here Mirthfulness, who had been chuckling for some time, went off with a loud Ha! ha! ha! and asked whether the gentleman would himself like to be thrashed and put down in case his demonstrations should become too uproarious or insubordinate?

Combateness instantly replied, I'd like to see anybody try it! and then concluded his remarks by adding, Mr. Chairman, whatever else is done, rely upon it, the military organization, offensive and defensive, is the one indispensable provision for our joint safety and success.

COMPARISON—Sir, I have been struck both with the resemblances and the differences in the arguments employed by those who have spoken. They have been alike in each, representing some one motive as the necessary central force of the plan proposed. And they have differed, because no two have suggested the same motive. Each of these is evidently right to some extent, but the proposition of each needs to be limited, by being taken along with the other propositions. I think we need to hear the views of all the members and compare them all together, to observe how far there is a unanimity; what are the chief discrepancies; what general conclusions can be based upon these views taken as a whole; and by that means I think we shall best arrive at the common sense of this honorable body. I suppose that some of us have better talents for organizing and managing associations, conducting public business, solving problems, assuaging dissatisfactions, etc. There should be a careful weighing, I think, of our individual capacities for such purposes. There will be a great variety of employments and duties in such a plan as we contemplate. For each of these the appropriate man should be set apart. Talents differ. A good financier may be a poor speaker. An able general may be a wretched architect. We must compare talents with duties, and select for each place the proper man.

CONCENTRATIVENESS—Mr. Chairman, in considering the subject before us, my mind has been constantly impressed with one thing. This has occupied me entirely, and as I think justly, considering the importance of it. It will not do to let our attention be frittered away among many objects. I can not agree with my friend Comparison, who wanted us to look at so many things at once. That is the sure way to confuse the mind and prevent any thorough consideration or any useful conclusion. The thing I speak of is, the durability of the structure we are consulting about. Having begun, let nothing divert us from the work until we have completely finished it. And having completed it, let us adhere to it with undeviating constancy. Mutability is one of the commonest and most dangerous faults. There are far too many who begin one thing after an-

other, but finish none. When half through, they see something which they count more desirable, and dropping the old employment they seize the new, only to repeat their foolish operation over and over again. But it is useless to begin anything unless we completely finish it.

The speaker kept on in this strain at immense length, until the assembly got out of all patience, and the Chairman rapping on the table, cut him off in the middle of a sentence, blandly informing him that while his views contained much that was valuable, the necessity for dispatching the order of business rendered it necessary to pass to the next in turn; and Concentrativeness sat down, evidently just as full as when he rose up.

CONSCIENTIOUSNESS—Justice, Honor, and Right have not been mentioned. It is fair, of course, that each should state his own views. I would not at all pretend to take more freedom than I would give. Still, I am sure that the omission of this element in our discussions or our institutions would be fatal to their existence, or at least to their excellence. If there were but one person in the world he could do as he pleased. But as soon as there are two, wishes and plans may interfere; and in proportion as persons are more numerous, it becomes more and more indispensable to appeal to the common sense of what is right as a means of deciding differences. More especially is this true in the case of an association like the present, whose members, though expected to act together, are so very various in character, and each so thorough-going in tendency. I therefore think that our organization, while it is in justice bound to provide fully and equally for the gratification and protection of all, should before everything else provide for the exact observance of the principle of justice, honor, and right. Our system of education, our theological doctrines, and above all our laws and systems of public guardianship and penalty, should all be adjusted with a careful eye to the securing of equal rights to all, accustoming each to refrain from wrong-doing, and the speedy remedy of any violation of principle. Equal justice is the only law of real prosperity. What is gotten or enjoyed unjustly earns only sorrow for the getter. We must do right. Without this, all apparent prosperity is only a sham and a torment. To do right is in the long run also the best way to make money, to get influence, to gain respect, to accomplish or obtain whatever is desired. Therefore, by adhering to right principle in our theory and practice, we shall at once satisfy all the higher faculties, while we make ourselves surer of all that the other faculties desire, than if we should try to satisfy those faculties by less noble methods.

CONSTRUCTIVENESS—This is a question of mechanism. We have a thing to do. Now, let us go to work and make something to do it with. If we build the right machine, it will work. If we know how to handle our tools, we can make the right machine. Now, the things we want are, homes, clothes, furniture, machine-shops, pictures and other means of family comfort, of commerce and trade; in short, whatever is made. And secondly, we want our plans and organizations, whatever they are, in like manner made in workmanlike style, fit for their purpose and properly

handled. But the first thing is the mechanical part. People who live in wigwams and dress in skins, can't have much of a frame of government, nor any other structural organization, such as a system of theology or of philosophy, for example. Those material munitions are the foundations of all the higher grade of things organized by man. Let us therefore first of all arrange to have abundant training for all the mechanical occupations. Let all our youth be taught to handle tools, to run machinery, to build and work ships, to manufacture. When that is done, it will be soon enough to develop the higher grades of talent, such as sculpture and the like. Besides, it is not until men learn how to handle tools that they are really fit to handle systems. A man who can make a good frame of a house has probably good sense at least toward making a frame of government. And the thing which we are consulting about is such a frame, and is a very complicated and difficult machine to contrive and to work, too. It will need our very best mechanical talent to make it and set it up, and afterward to keep it well oiled and running.

[TO BE CONCLUDED IN OUR NEXT.]

## Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim.*

### CHRIST IN CITIES.\*

THE importance of keeping in active operation all the agencies for promulgation of the Gospel, of which so many exist among us at the present day, especially in cities, was never more clearly or more eloquently set forth than by the learned and talented Dr. Storrs, before the young men of New York, in the sermon from which we are about to make some extracts, commending his effective as well as elegant statements to all our readers, but especially to the "dwellers in towns."

And the disciples were called Christians first at Antioch.—*Acts xi. 26.*

#### "THE BEAUTIFUL ANTIOCH."

"Superstition, as well as sensualism, found its votaries in Antioch; and the steps of those who claimed to declare the Invisible to man, crossed everywhere in the streets the pathways of those who sought to make the present city a paradise of every earthly delight. There were Chaldean astrologers, with their astrolabes and horoscopes; there were Jewish impostors and professors of sorcery; there were dancing-girls from Persia and Egypt, artists from Greece, athletes from Italy, comedians, pantomimes, singers, wrestlers, the servants of luxury, the priesthood of lust, from every land. And there in the suburbs, amid the thickets of laurel and of cypress, was that grove of Daphne, 'full of harmonious sounds and aromatic odors,' which Gibbon has described with pleased and lingering luxuriance of phrase, where the most continuous and unlimited licentiousness was prompted and enjoined as an ordi-

\* A Plea for the Preaching of Christ in Cities. A Sermon preached before the Young Men's Christian Association of New York, at their Twelfth Anniversary, May 8th, 1864, by Richard S. Storrs, Jr., D.D.



nance of piety; where genius and wealth and religion had conspired to make the most delightful sceneries of nature, embellished with the finest and costliest trophies of the later Greek art, a very shrine and temple of perpetual vice.

"It was to this city, the very center of heathenism, the very metropolis of splendid shows and of sensual joys, the Paris of the Old World, without a single one of the names, institutions, sciences, humanities, which have given a dignity to the Paris of the New—it was to this city, apparently so utterly and essentially opposed to all purifying influences, so characteristically antagonistic to the Gospel of Christ, that Paul had come, at the summons of his friend, to preach that Gospel; and here, as we are told, they who believed and accompanied with him were first called 'Christians.'"

#### HOW THE DISCIPLES TAUGHT IN CITIES.

"Take Paul's career in illustration of their method. At first at Damascus, near which he had been converted, he had naturally remained, both learning and expounding the new truth which had mastered him, and of which he was to be so noble a minister. Thence, after his prolonged sojourn in Arabia for meditation and study, he went to Jerusalem, and there the fierce and passionate persecutor who had haled men and women, delivering them to prison for Jesus' sake, might publicly avow his allegiance to that Jesus, and admonish the nation of his claim on their reverence. From thence, being repulsed by the instant and intense animosity of the Jews, he departed to Tarsus; and thence, at the solicitation of Barnabas, he now came to Antioch, and abode there a year with the disciples, teaching and preaching. His first systematic work as a minister was thus performed in this city, in which 'the lively licentiousness of the Greeks was blended,' says Gibbon, 'with the Syrian softness,' but from which, nevertheless, Nicolas the proselyte had been taken before as one of the seven almoners or deacons, in which the Gospel had been preached by the disciples who were scattered abroad after Stephen's martyrdom, in which the Greeks as well as the Jews had heard its message, and in which Luke was already preparing for his subsequent work as the apostolical historian."

#### WHY THEY TAUGHT IN CITIES.

"And the reason for this his method is obvious. It was not a purposeless or fortuitous thing. It was the result of a divine plan, whose wisdom was illustriously shown in the issue. It was not that the souls assembled in the cities were more precious than those which were sparsely distributed on the slopes of Lebanon, or in the far sequestered valleys where herdsmen tended their flocks in Galatia. It was not merely, though it may have been in part, because he preferred the stir and enterprise of a city like Corinth, to the monotony of village life; or because in the cities vice rose to a fiercer and more riotous exhibition, and challenged more defiantly his intrepid assault. But it was also, chiefly, because at these points, the foci of the state, he met the concentrated energy of heathenism, and encountered representatives of all opinions and manners from all parts of the earth. At them therefore the impression of his truths was most immediate, while from them he could distribute his influence across all lands. The man who was speaking at Lystra or Derbe was speaking usually to those alone who immediately heard him. His words might fall indeed on the quick and responsive mind of a Timothy, who should afterward re-

peat and widely proclaim the Gospel they declared. But except in some such extraordinary case, the instructions of the Apostle were there limited in their reach to the audience before him. But the man who was standing on the isthmus at Corinth, touched the west and the east; reached Rome with one hand, and Ephesus, Antioch, Alexandria with the other. The man who was speaking from Mars' Hill at Athens, had the world for his audience; and when he declared, amid the perfect splendor of those temples before whose blackened ruins art still bows, that God, who made the heavens and the earth, and who made all the nations of the earth of one blood, dwelleth not in temples made with hands, although they be venerable and beautiful as these, the temple of Theseus and the temple of Mars, the Erechtheion and the Parthenon, he was uttering a truth which was certain to be scattered by the minds which received it and the schools which were before it, for the whole earth to hear. The impression of a scene so eminent as that would never pass afterward from the thought of mankind. And the truth thus uttered, circulating along the manifold lines of intercourse and of commerce, would not cease to appeal to human hearts till history itself had ceased to be written.

#### EFFECTS OF THEIR PREACHING.

"Therefore it was that wisely and well the great Apostle took cities for his pulpits, and preached in them, chiefly and first, the Gospel which he proclaimed, and which he sought to make universal. And the fruits of this are seen in the rapid extension of the domain of Christianity, which, before his death, within thirty years from the date of his conversion, from being apparently a mere schism among the Jews, had shown itself a separate and world-conquering power, and had as such become recognized and feared, wherever it was not hailed and accepted. At first it was a heresy at which Pharisees sneered; at last it was a power with which Emperors had to grapple, and before whose onset their tyrannies went down into bloody destruction. And in part this was owing to the method of the Apostle. To strike at the centers of trade, of population, of fashion, and of influence—at the points from which all forces radiated, and where one standing could touch the whole series of interlinked provinces—this was not Paul's method alone. It was the wise and inspired procedure of those who wrought with him. And for all time their example remains for those who in faith and in works do follow them.

"Antioch itself, that most luxurious and licentious of towns, became the mother of churches for Asia. Ignatius, its chief pastor, represented its faith in the Roman amphitheater. Chrysostom was born in it, and trained in its schools, and disciplined by the austerities of the hermits who surrounded it, to be the bishop of Constantinople. In the reign of Theodosius, its Christians numbered a hundred thousand. A peculiar school of theology sprang up in it, stimulating to more thorough study of the Scriptures. Its liturgy divided the East with that of Alexandria. It was read and sung, and its canticles were chanted, throughout the provinces inhabited by Greeks. The influence of its patriarch was recognized and felt from Byzantium to the Euphrates."

#### OUR CITIES.

"All the causes which conspired to build up cities in the day of St. Paul, to make them powerful as the agents of civilization, or splendid as its exponents, are now operating, remember, with greater energy, celerity, and extensiveness; and are coming to their result in towns more brilliant, and more influential, and hardly less vicious, than those in which his ministry was performed. Take this metropolis in illustration of the truth. Where the narrow Mediterranean spread forth before Antioch, there stretches before us the expanse of an ocean, to the men of that country terrible and unsearchable, but which, in all its coasts and islands, in the coral

reefs that rise through it, in even the sunken rocks which it enfolds, is now known to navigation. And not this only: there spreads forth also, connected with this, that other mightier and less turbulent sea which heaves its tides across three sevenths of the circumference of the globe, and washes shores to which the arms of Antigonos or Antiochus, of Augustus himself, had never sent a single rumor. All the world is thus opened to that out-running enterprise which here has its seat. Every fourth day through the year there come to us voices from the whole area of the inhabited earth. The political, commercial, and social influences which here are established, send abroad in reply their powerful impression."

#### A NEW AND GREATER ANTIOCH.

"Here shall grow—it is inevitable, my friends, we see already the presages of it—more swiftly than at Antioch, a population more vast, heterogeneous, mighty, and far more effective on the destinies of the world. From every land shall come travelers to this center. They come already; from India, whose messengers never found the Greek cities; from regions more remote than Tarshish and its isles, or far Cathay. From Southern spice islands, where winds breathe balm, and the heavens sparkle with a tropical brilliancy; from polar snows, where freezing winds chase wild beasts to their lair, and congeal the currents of human life; from both alike they come to us, and daily jostle in our thronged streets. More rapidly, and more variously, shall this great center be filled with its inhabitants than was possible anywhere before Christ came; till millions shall be needed to compute the population which hardly two generations ago was sixty thousand. Irishmen, Englishmen, Scotchmen, Welshmen, Frenchmen, Germans, Spaniards, Portuguese, Italians, Switzers, Danes, Norwegians, Russians, Hungarians, Turks, Syrians, Egyptians, Chinamen, Africans, South Americans, Sandwich Islanders, Singalese—all these are included to-day among the multitudes to whom this city gives room and rest; while the eager and teeming American people, from east and west, from north and south, throws in each year fresh thousands to increase them. Already, it has been estimated, that eighty dialects are spoken in this democratic air; and in six of them, at least, daily or weekly newspapers are published, which have ready sale and a wide circulation. Idolatries have their shrine here as well as Christianity. The Chinese joss-house confronts the church; and the costumes and the customs of far-scattered tribes are equally familiar upon our streets."

#### PREACHING TO ALL THE WORLD.

"And then remember that behind these instruments and vehicles of thought there stands a people, the majority of it—unlike the mixed and sensual mass of Greeks, Romans, Syrians, Jews, who made the majority of the people of Antioch—united in the sentiment of the authority of justice as between man and man, in the sentiment of reverence for liberty as man's birth-right, and of reverence for Christianity as God's revelation, and eager to inform and to transform the world through these ideas; and you see again what an eminent pulpit this city is, in which and from which to preach Christ to mankind. He who preaches Him here, preaches to India, China, Japan, to Kamtschatka and Labrador, to the Society Islands, to Borneo and Siam. He sweeps not merely that 'many-nationed sea' the Mediterranean; but round the world, on every coast, is felt the far vibration of his influence. 'Not an axe falls in the American forest,' said the English statesman long ago, 'but it sets in motion a shuttle in Manchester.' Not a voice speaks for Christ, we may say as well, in these central American cities, but its echo is heard, some time or other, wherever the shuttle sends its fabric, wherever the traveler pierces the jungle, wherever the dawn of a Christian civilization begins to disperse the heathen night."



## "Signs of Character."

Of the soul, the body form doth take,  
For soul is form, and doth the body make.—Spenser.

### FIGHTING PHYSIOGNOMIES.

If preachers and prize-fighters look alike; if there be no difference in personal appearance between a true minister of the gospel of peace and a great military commander; if the shape of the head and the lines of the face be the same in the artist or the poet as in the soldier, then there is no truth in either physiognomy or phrenology, and no determinate relation between the internal and the external of man—in other words, one body would do just as well as another for any particular soul, and *vice versa*.

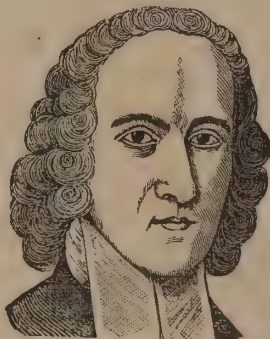
#### FIGHTING PREACHERS.

We refer, of course, in these remarks to classes and to individuals who, having chosen their profession or pursuit from the love of it, and fitness for it, represent a class. There are preachers who might, with more propriety, have been military men, lawyers, or doctors; and there are



MARTIN LUTHER.

military men who are better fitted for the lawyer's office or the clergyman's desk than for the tented field. Some men combine in a large degree two characters, seemingly almost directly opposed to each other. "Stonewall" Jackson could lead in a prayer-meeting with as good acceptance as in the field. The late rebel general, Bishop Polk, who was educated in a military



JONATHAN EDWARDS.

school, could preach a sermon or command an army, though not a very great man in either place. Parson Brownlow, of Tennessee, whose

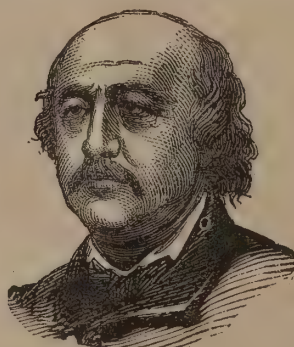


GENERAL GRANT.

Combateness is excessively large, can exhort and fight with equal unction; and that grand old reformer, Martin Luther, with his immense Destructiveness, would, under other circumstances, and with a different training, have been one of the greatest boxers or the most fearless warriors of his age. But these are exceptions, and merely show the versatility and the wonderful power of adaptation of which the elastic natures of some men are capable. It still remains true that certain men are naturally adapted to the field, and certain others to the pulpit, and that the signs of this adaptation are imprinted on their organization. We purpose here, as of special interest in these times of war, to illustrate briefly the physiognomy of the fighter.

#### BROAD HEADS.

The first and most obvious indication of the natural fighter is broadness of head just above and backward from the ears. This is universal with the true fighters, whether they be warriors, gladiators, pugilists, reformers, or controversial religionists. A heavy base and a broad brain, with large Destructiveness, Combateness—and usually large Secretiveness and Alimentiveness—in fact, largely developed propensities generally,



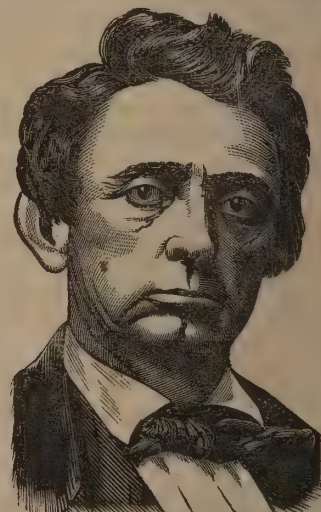
GENERAL BUTLER.

are common to fighting men and carnivorous animals, such as the lion, tiger, etc. Observe this trait in portraits of Charles XII., Peter the Great, Napoleon, Wellington, Putnam, Grant, Thomas, Hooker, Black Hawk, Martin Luther, Parson Brownlow, and others, and contrast them in this particular with those of Drs. Tyng, Bond,

and Edwards, naturally men of peace, and living the peaceful lives of ministers of the Gospel.\* Luther and our fighting East Tennessee parson are seen to be as truly men of war as Charles XII. or Joe Hooker, though their warfare may be spiritual rather than carnal.

#### THE COURAGE OF THE NARROW HEADS.

We are aware, of course, that narrow-headed men can fight, coolly braving death at the cannon's mouth; but they need the strong motive of some noble purpose—the enthusiasm born of a holy cause, or what they deem such, to lead them to the front. Once there they do their duty as brave men should—Firmness, Self-Esteem, and Approbativeness stimulating their naturally weak Combateness and Destructiveness, or standing in their place, and Patriotism or Love of Country and Home, Conscientiousness, and even Benevolence giving their aid. But such men do not adopt arms as a profession, and, under ordinary circumstances, shrink from the very thought of battle and bloodshed. Narrow-head-

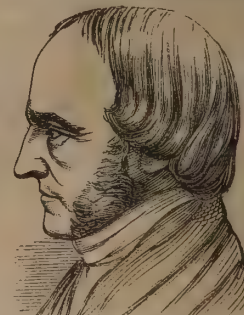


PARSON BROWNLOW.

ed animals, like the deer, the sheep, etc., will fight in self-defense or in defense of their young, but they never seek an opportunity to fight from a love of it.

#### FIGHTING NOSES.

The next fighting feature to which we shall call attention is the nose. This in great military men



DR. TYNG.

is always strong and prominent, and generally aquiline, Roman, or Jewish in form. Observe this trait particularly in Caesar, Wellington, Blu-

\* We have not room to give all the portraits named, but the rest may be found in back numbers of the JOURNAL.



cher, Napier, Hancock, Butler, and Black Hawk, some of whose portraits we give. Napoleon understood the meaning of a prominent nasal pro-



GENERAL HOOKER.

tubérance, and chose, for posts requiring energy and courage, men with large noses.\*

## STRONG JAWS.

Corresponding with the broad base of the brain, we find in the fighter a wide, rather straight, and very firm mouth. The moustache in some of our military portraits partially con-



BLACK HAWK.

ceals this feature, but it is evident enough in those of Cæsar, Wellington, Napoleon, Grant, Hooker, Heenan, Sullivan, Black Hawk, and Brownlow. It indicates a good development of the osseous system, and especially of the jaws, and the great masticatory power which allies such men to the carnivora, and makes them naturally not averse to blood.

## PROMINENT TEMPLES.

Between the wide mouth and large jaws just noticed and a prominent *zygoma* or arch-bone of



GENERAL HANCOCK.

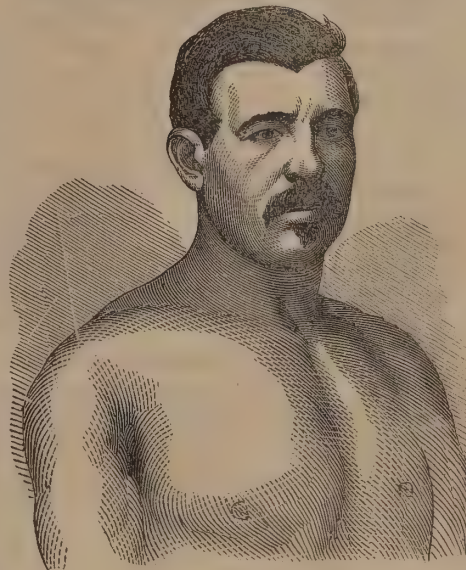
the temple, there is a necessary physiological connection, since large jaws necessitate powerful

[\* For further illustration of the connection between the nose and the combative and executive faculties see our JOURNAL for July and August, 1863.]

temporal muscles to operate them, and these powerful muscles being attached to the zygomatic arch require that to be large and strong; so we find in fighting men a marked degree of breadth through the temples or in front of the ear. Our wood-cuts show this quite imperfectly, but it is very observable in casts of the heads of persons noticed for their courage and love of fighting.

## DECIDED CHINS.

Next we come to the chin. This is almost always prominent in great warriors and other fighters (indicating the fullness of vital force which goes with the large cerebellum), and always deep or having great vertical extent, which is the sign of will-power, or the ability to control not only other men and external circumstances but one's self. Mark this feature particularly in Cæsar, Cromwell, Wellington, Napoleon, Butler, Burnside, Hooker, and Hancock. In nearly every case the cerebellum will be found equally



HEENAN.

prominent, and the man thus constituted will manifest the same ardor in love as in war.

"None but the brave deserve the fair,"

the poet says, and none know so well how to win the fair.

## THE SIGN OF COMMAND.

One other sign may be noticed here, though it does not belong exclusively or even necessarily to military men or fighters.

In great commanders, and in other men born to rule or habituated to the exercise of authority, there will be noticed a certain drawing down of the brows at the inner corners next the nose, and one or more horizontal lines across the nose at the root. These signs are the result of a muscular movement accompanying the exercise of authority, and becomes a permanent trait in those naturally fitted to command, or placed in positions requiring them to rule. The lowering of the brows is shown, to a greater or less extent, in most of our portraits (see that of Napier particularly), and the horizontal line across the nose, so clearly represented in that of Hooker, appears in the photographs (when taken from life) of nearly all the others, but the engravers (know-

ing nothing of its significance) have not thought it necessary to reproduce it. For the same reason wood-cuts fail in many other respects to fur-



GENERAL THOMAS.

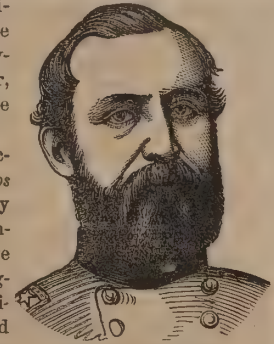
nish us with reliable indications of character. We are compelled, in many cases, to refer to photographs, painted portraits, and casts, and the last named are, next to the living face, the best.

Thus, it appears, we have fighting physiognomies as clearly indicated and as well defined as are the physi-

ognomies of the inventor, the navigator, the miser, the butcher, the murderer.

In this connection, and *apropos* of the war, it may be pertinent to inquire whether we have (phrenologically and physiognomically, and not electioneer-ingly speaking) the right men in the right places in the executive department of our Government.

Study Mr. Lincoln's portrait. What says his physiognomy? Look at Messrs. Seward, Fessenden, Stanton, Welles, Usher, Blair, and Bates. Do their heads and faces indicate sufficient pluck for their places and the times? We will consider these questions in a future number.



GENERAL FOSTER.



GENERAL NAPIER.

We may in future articles illustrate the physiognomy of other professions and classes of people—preachers, poets, artists, statesmen, men of science, etc.





## On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spurzheim.

### THE FIJIANS.

As an illustration of what is possible in the Fiji islanders, we present two likenesses of a bust in our possession, taken after death from the head of Vandova, a celebrated chief of the Fijis.

About the year 1842 he was captured or inveigled on board of one of our Government vessels at one of the Fiji Islands, and brought to the United States.

So soon as he learned that it was intended to bring him away from his native land and his people, and seeing several members of his tribe, including his favorite wife, standing on the shore, which his foot was never again to press, he seized a hatchet, cut off one of his fingers, and tossed it to her as a memento of his affection and regard.

His strong nature, which so earnestly rebelled against confinement and the restriction of his liberty, soon began to give way under the restraint aboard the ship, and he seemed to be falling into a consumption, which increased upon him until the very day he arrived at the Brooklyn Navy Yard, when he died.

He was a man of majestic mien and most gigantic frame, standing seven feet high, and powerful in proportion.

He literally wore out his life, chafing under confinement and extradition from his native land and his people.

His features look very coarse; but it should be remembered that his head and face were large, that the bony structure was remarkably developed, and that the tissues were wasted by disease, and that the cast was taken upon his emaciated face after death.

Though Vandova was the chief of the cannibals, he had a head by no means insignificant. Behold how high it is from the opening of the ears upward! The aspiring and governing group of organs was enormously developed, and he was not wanting in Veneration and Benevolence. Indeed, all the moral organs were largely developed, and he had intellectual force and very strong social affections; and, considering his uncultured state, a most remarkable intellect.

He was well calculated to govern men of his own kind, and had he been endowed with the culture of civilization, he would have been a peer among kings.

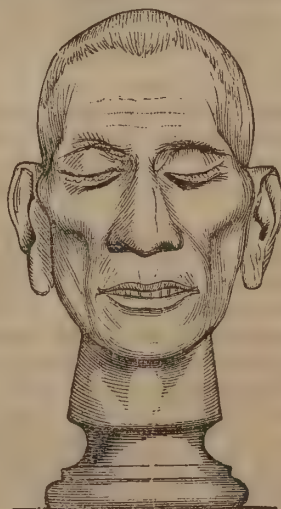
We never could help thinking that the authority which seized upon this chief and thus exiled him and sent him to a grave among strangers,

was not calculated to elevate that power in the estimation of its friends or conciliate the savages whom it should be the pleasure of civilized governments to instruct in the nobler qualities of virtue, justice, and religion.

The following account of these people, from "Fiji and the Fijians," will interest our readers:

The aspect of the Fijian, considered with reference to his mental character, so far from supporting the decision which would thrust him almost outside of mankind, presents many points of great interest, showing that, if an ordinary amount of attention were bestowed on him, he would take no mean rank in the great human family, to which, hitherto, he has been a disgrace. Dull, barren stupidity forms no part of his character. His feelings are acute, but not lasting; his emotions easily roused, but transient. He can love truly, and hate deeply; he can sympathize with thorough sincerity, and feign with consummate skill. His fidelity and loyalty are strong and enduring, while his revenge never dies, but waits to avail itself of circumstances, or of the blackest treachery, to accomplish its purpose. His senses are keen, and so well employed that he often excels the white man in ordinary things. Tact has been called "ready cash," and of this the native of Fiji has a full share, enabling him to surmount at once many difficulties, and accomplish many tasks that would have "fixed" an Englishman. Tools, cord, or packing materials he finds directly, where the white man would be at a loss for either; and nature seems to him but a general store for his use, where the article he wants is always within reach.

In social diplomacy the Fijian is very cautious and clever. That he ever paid a visit merely *en passant* is hardly to be believed. If no request leaves his lips he has brought the desire, and only waits a good chance to present it now, or prepare the way for its favorable reception at some other



VANDOVA.

time. His face and voice are all pleasantness, and he has the rare skill of finding out just the subject on which you most like to talk, or sees at once whether you desire silence. Rarely will he fail to read your countenance; and the case must be urgent indeed which obliges him to ask a favor when he sees a frown. The more important

he feels his business, the more earnestly he protests that he has none at all; and the subject uppermost in his thoughts comes last to his lips, or is not even named; for he will make a second, or even a third visit rather than risk a failure through precipitancy. He seems to read other men by



VANDOVA—SIDE VIEW.

intuition, especially where selfishness or lust are prominent traits. If it serves his purpose, he will study difficult and peculiar characters, reserving the results for future use; if, afterward, he wish to please them, he will know how; and if to annoy them, it will be done most exactly.

His sense of hearing is acute, and by a stroke of his nail he judges of the ripeness of fruits or soundness of various substances.

Great command of temper and power to conceal his emotions are often displayed by the Fijian. Let some one, for instance, bring a valuable present to a chief from whom he seeks a favor; it will be regarded with chilling indifference, although it is of all things what the delighted superior most wished to possess. I well recollect how an old chief on Lakemba received from my lips an important piece of information just arrived from Mbau. I communicated it under the impression that no one else in his village knew of it. His manner strengthened this belief; for, by simply naming the source of my report, I secured his ear, and, as I proceeded, his jaw fell, his eyes dilated, the muscles of his face worked strongly, and, long before I finished, the old man was a very impersonation of attention. The effect was complete, and I paused at the end of my story, expecting the usual outburst of exclamation; but, to my mortification, the old chief's features relapsed into their wonted placidity, as he coolly replied, "The messenger of the king had just finished telling us this news, as you approached the house."

### AMONG THE FLATHEADS.

We were pleased to receive the following communication from Dr. Redfield, who is now superintendent of a military hospital in Washington Territory, away "out West," in the Rocky Mountains. His letter is dated at Port Angeles, W. T., and is as follows:

"FRIEND WELLS:—A curious and important question in Phrenology, which I do not remember ever having seen discussed, is the mental effect of an artificial or accidental change in the shape of the skull! You will understand the suggestion of this question to my mind when I tell you that I live neighbor to a tribe of Flat-head Indians, and am brought into very intimate



acquaintanceship with their character. The change in the shape of the head effected by mental culture is a practical principle laid down by Phrenology at the outset, but the converse of this, the change in the mind effected by a kind of culture that produces an artificial change in the shape of the skull, has been doubtfully recognized, if recognized at all.

"Theoretically, I have nothing to say on this subject, except that it seems natural to attribute mental qualities and states to locality and relative position of the organs that manifest them, as well as to the comparative size and fineness of the organs themselves. Height belongs to the moral and religious nature, anterior aspect to the intellectual faculties, posterior and basilar positions to the animal propensities, and we can not possibly reverse these localities in respect to the organs of these several departments of our nature without in some degree reversing the functions of these organs and of the faculties that act through them. But, theory aside, I have some facts to give you which I think throw light upon an important principle, and will be useful in practice.

"These Flatheads, you know, are flattened on the part of the head of which Benevolence is the center, and spread out laterally in the part of the head of which Secretiveness (cunning) is the center. Looking at my chart,\* you will see that at the side of Benevolence I place Gratitude. Now it is a fact that these Indians are remarkable for deficient Benevolence and Gratitude, and for excessive Cunning and Acquisitiveness. This is the character that they are proverbial for among those who know them. I was told of this when I first came here, and it has been confirmed to me by experience and observation beyond anything that I was able to believe. As for Benevolence, they have a custom that at first sight seems to contradict the assertion of their destitution of it—that is, the custom of 'potlaching,' as they call it—giving blankets to each other at certain times, when they collect together for that purpose in large numbers—perhaps a whole tribe; but the object is not even professedly benevolent, it being a strife for the chieftainship, the Indian who can give the largest number of blankets and other things (chiefly blankets), earning by that means the position of 'tyhee' (chief), or 'hyas tyhee' (great chief). As for Gratitude, let a person make them presents, or show them any amount of kindness, they will not give him the least thing or do him the least service without pay, and that pay not a *quid pro quo*, or a matter of justice, in any sense, but the largest 'potlach' they can possibly get out of him. Not knowing what Benevolence is, of course they can know nothing of what Gratitude is, and as a matter of fact they exhibit not the least of it. As for Cunning and Acquisitiveness, they are great beggars, and profess to be very poor, though it is well known that they have money laid up, many of them thousands of dollars in gold and silver. They never spend a dime; if they can not buy what they want, they do without it; as soon as one gets two dimes, he changes them for a quarter; as soon as he has a dollar in quarters



A FLAT HEAD.

or halves, he changes it for a gold dollar—and so on until he converts his money into ten and twenty dollar gold pieces. The only ambition which at all rivals this love of money is that to become *tyhee*, and this is the best means to acquire more money, to become the greatest and most successful miser of them all.

"Now, pressing the head and changing the position of the cerebral organs does not change the size of these organs. What, then, does it do to account for the character of the Flatheads?"

"J. W. REDFIELD."

[We conceive that the artificial flattening of the heads of these Indians has no marked effect upon their mental manifestations, and presume that the observed correspondence between the artificial shape and the character is accidental, and not a relation of cause and effect. Large Secretiveness and deficient Benevolence are common traits in all the North American Indian tribes with which we are acquainted, whether their heads be artificially deformed or not.]

PHRENOLOGY AND CHRISTIANITY.—A correspondent in Iowa, writing to renew his subscription, adds: Phrenology and Christianity, if not terms synonymous, are by no means antagonistic. I have observed that as a general thing the opponents of Phrenology, as found among professors of religion, have a very dim and uncertain understanding of Christianity. The former truth, I think, proves and illustrates the latter; and when I find ministers of the Gospel (?) opposing Phrenology, I am convinced that it is because of their ignorance of its power and usefulness. The people will read, and reflect, and learn, and a glad day that will be when they shall dare believe for themselves, dare to investigate, and dare to teach the truths they have learned. In our Saviour's day the "common people heard him gladly," but not so the rulers.

Friends, press on in the good cause. The hydra-headed monster error must be vanquished. Truth is mighty and will prevail. Pretended and false-hearted friends may cause some reproach, ignorant opposers may cast obstructions in the way, but on, right on to victory must be the motto. I assure you that I will do what I can for the cause of truth; but the people must be enlightened somewhat before they can be induced to support the phrenological cause. You have my best wishes and earnest prayers for your success in the good work.

T. W. S.

## THE TYPICAL RACES PSYCHOLOGICALLY CONSIDERED.

In a paper lately read before the London Ethnological Society, Mr. Robert Dunn undertook to define the psychological differences which exist among the typical races of men. He maintained, in the first place, that the genus homo was distinctly defined, on the ground that in man's moral and religious attributes the inferior animals do not participate, and it was this that constituted the difference between him and them. The barrier was thus, he considered, impassable between man and the chimpanzee and gorilla; and that wherever man with his erect attitude and with his articulate voice is found, his claim to our common humanity must be immediately acknowledged, however debased the type may be. His conviction was that there was proof of a general unity exhibited in all the races of the great family of man, inasmuch as they were all endowed with the same intellectual faculties and mental activities, however much they may vary in degree. It had, he thought, been fairly argued that all the races of the human family form but one species, from the physiological fact that they are all capable of fruitful union. Believing the brain to be the material organ of the mind, the author considered the cerebral organization and development in the various typical races as one of the most effectual means of better understanding and elucidating the psychological differences which characterize them. The author reviewed what has been done by anatomists and ethnologists, and pointed out that the lower savage races, such as the Sandwich Islanders, made progress in the early part of their education, and were so far as apt and quick as the children of civilized Europeans; but at this point they stopped, and seemed incapable of acquiring the higher branches of knowledge. The Sandwich Islanders have excellent memories, and learn by rote with wonderful rapidity, but will not exercise the thinking faculties; they receive simple ideas but not complex ones. In like manner it was found practically that negro children could not be educated like white children. In all these cases, as well as in the minor ones continually occurring among ourselves of inability to understand subjects and reasonings of a certain order, the true explanation is that the cognate faculties have not reached a complexity equal to the complexity of the relations to be perceived; as moreover it is not only so with purely intellectual cognitions, but it is the same with moral cognitions. In the Australian language there are no words answering to justice, sin, guilt. Among many of the lower races of man, acts of generosity or mercy are utterly incomprehensible; that is to say, the most complex relations of human action in its social bearings are not cognizable. This, the author thought, was in accordance with what *a priori* might have been expected to have resulted from organic differences in the instruments of the psychical activities—or, in other words, in the nervous apparatus or perceptive and intellectual consciousness. The leading characters of the various races of mankind were simply representatives of particular stages in the development of the highest Caucasian type. The negro exhibits permanently, the imperfect brow, projecting lower jaw, and slender bent limbs of a Caucasian child some considerable time before the period of its birth. The aboriginal American represents the same child nearer birth. The Mongolian the same child newly born.

\* See our forthcoming work on Physiognomy, in which this chart will be given.—ED. A. P. J.



## Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cabanis.*

### AIR AND SUNLIGHT.\*

AIR is the first and the last demand of our lives. "Active life, the vital union of body and spirit, and all the powers and susceptibilities of our earthly being, are only maintained by the action of air in our systems—air which we inhale incessantly, day and night, from birth to death. There is an awful life-import in these never-ceasing, rhythmic movements of inspiration and expiration—this tidal flux and reflux of the gaseous ocean through animal mechanisms."

#### WHAT AIR IS MADE OF.

Atmospheric air, in its natural state, consists of four substances—two elements, nitrogen and oxygen; and two compounds, carbonic acid gas and the vapor of water. Of the nitrogen—the neutral or diluting principle—dry air contains nearly seventy-seven per cent.; and of the oxygen—the active or life-supporting principle—twenty-three per cent. The percentage of moisture is small and very variable, and that of carbonic acid amounts, on an average, to no more than one two-thousandth. Such is the air which the human respiratory system demands, and which is essential to healthy vital action.

In breathing, the air is drawn in by the nostrils, and, passing through the bronchial tubes, is received into the air chambers, where it is brought into contact with the venous blood, to which it yields a portion of its oxygen, and receives carbonic acid in return. It is by this process, and by this alone, that our blood can be purified and re-vitalized. It comes to the lungs in dark and turbid tides, meets the air, freighted with the life-giving element, casts off its poisonous load (to be taken up and carried out by the same willing messenger), and is thrown back in crimson streams to the outmost boundaries of the vital domain. It is this oxygenated or vitalized blood that imparts the hues of health to the human skin; and the fair one who desires to have rosy cheeks and ruby lips on any other terms than the copious breathing of pure air, must buy them at the shop of the chemist, and renew them every time she makes her toilet.

#### AN ATMOSPHERE OF DEATH.

It is to the oxygen of the atmosphere, it will be perceived, that the effects we have noted are to be attributed. The same element which kindles our fires keeps alive the vital flame. Without it both are quickly extinguished. If the proportion of oxygen in the air we breathe be diminished, all our powers of body and mind are depressed to an extent corresponding with the deficiency. Now, every time we breathe, a certain portion of air is deprived of a large part of its oxygen, and rendered, by that loss alone, unsuitable for respiration. If the same air be again taken into the lungs, another portion of its oxygen is abstracted, and so on till it is no longer capable of sustaining life. But this abstraction of its oxygen, it must

be remembered, is not the only effect which respiration has upon the air. The place of the life-supporting element taken away is supplied by a deadly poison—the carbonic acid received from the venous blood. Besides this, constant streams of effete animal matter exhale from every living body, and help to poison the air by which we are surrounded in close rooms. The breath of diseased persons is particularly noxious. *The odor of the air at the top of the ventilator of a crowded room is of so obnoxious a character that it is dangerous to be exposed to it for the shortest time.* If the room be provided with no means of ventilation, as is too often the case, this foul and deadly air must be breathed over and over again by those confined within. The mere thought of it is almost sufficient to make one sick!

#### NO WONDER WE DIE!

Out of doors, fresh supplies of pure air are constantly offered to the lungs, and the vitiated products of respiration are received by the general currents of the atmosphere to be carried through the perpetual round of purification; but in our almost air-tight rooms the case is quite different. A single person will deprive from one to two hogsheads of air of its blood-purifying qualities, and saturate it with poisonous gases in a single hour. In the light of this fact, consider what must be the effects of the in-door life of our people, and especially of our women. Think of our crowded work-rooms; of family gatherings around the sitting-room stove; of evening parties in unventilated parlors, where the lights which make everything so brilliant rapidly hasten the deteriorating process which respiration has commenced; and of two or more persons sleeping all night in a close seven-by-nine bedroom. "Close bedrooms," Dr. Hall says, "make the graves of thousands." The occasional opening of doors gives us now and then a breath of fresh air in the rooms occupied during the day; but even this is denied us in our sleeping apartments.

Could we but see the mass of vitiated and poisoned air in the midst of which we pass so large a portion of our lives—should it for a moment become visible in the form of a lurid mist, for instance, we should flee from our stove-heated and unventilated rooms as from a city swept by a pestilence!

Is it a wonder that pale cheeks, sallow complexions, cutaneous eruptions, dyspepsia, scrofula, and consumption prevail? It can not be otherwise. To maintain good health, and live through the long winters which prevail in the northern parts of our country, in unventilated or ill-ventilated rooms, is utterly impossible. Beauty fades; the cheek loses the roseate tinge which, as we have seen, fresh air alone can give, and body and brain alike sink into premature imbecility.

#### THE HOUSEHOLD DEMON.

If you would acquire and preserve health and beauty, do not forget that pure air must be constantly supplied for the purpose of respiration, and that unventilated rooms are entirely unfit for human beings to live in, and absolutely fatal, in the end, not only to health and beauty, but to life itself. As it is now, we are safe nowhere except in the open air. At home, we sit around that "household demon," as Dickens calls it, the air-tight stove, and breathe carbonic acid; at church

we breathe carbonic acid while we listen to a sermon which has probably been written under the depressing influences of the same gas; in the lecture-room, the theater, the opera-house, and even in the school-room, in which our children spend five or six hours a day, the same atmosphere of disease and death prevails. Need we say more? The easy remedy for this terrible state of things is—ventilation.

#### BREATHING NECESSARY.

Everything which vitiates the air should be, so far as possible, excluded from our rooms, and especially from our sleeping apartments. Even flowers should not be permitted in any room where there is not a free circulation of air. The leaves of plants give off oxygen, but flowers absorb it. A rose placed under a bell-glass very quickly destroys the vitality of the air, so that a candle will not burn in it.

Having secured a copious and constant supply of fresh air, the next requisite is that it be made use of to the fullest extent. Some of us (partly because we are so much subjected to the depressing influences of bad air) only half breathe. This is not enough. The lungs should be well expanded at every inspiration.\*

But it is not through the pulmonary organs alone that we are affected by the different states of the air with reference to purity. The skin is closely akin to the lungs. It also breathes, in its way, imbibing oxygen and throwing off carbonic acid. Hence come the great benefits of the air-bath, so much extolled by Dr. Franklin. A bath in carbonic acid, however, is not to be recommended.

#### SUNLIGHT.

Solar light, although generally left almost entirely out of the account by physiological and hygienic writers, has a great and striking effect upon the human physical system. Without it, in fact, nothing like perfect bodily development, health, or beauty can possibly exist.

It is well known that plants growing in the shade or in darkness are always slender, weak, and pale. Deprivation of light has a similar effect upon man, as shown by persons confined in dungeons, mines, or other dark habitations. The complexion grows sallow, the strength fails, aqueous humors break out on the skin, and dropsy often intervenes.

Women who avoid the sunlight, and darken their parlors and sitting-rooms through fear of spoiling their complexions, invite thereby the very evil which they wish to avoid. Here, as elsewhere, however, extremes are to be avoided. The direct rays of a noonday sun should be warded off by broad-brimmed hats and sun-shades; but to shun the solar ray altogether, and shut it out from our dwellings, is equaled in folly only by the exclusion of fresh air.

To promote the symmetrical development of the body and limbs, and the health of the skin, it is useful to expose the whole person frequently to the light in a well-lighted (day-lighted) room, or better still, where it can be made practicable, in the open air. The air-bath mentioned in another place should be made a light-bath as well. Light is particularly necessary to children and youth during the process of growth.

\* From "HINTS TOWARD PHYSICAL PERFECTION; or, the Philosophy of Human Beauty." Price, \$1 75.

\* On this point, see directions for expanding the chest, in Chapter XII. of the work we are quoting.



## Our Social Relations.

Oh, happy they—the happiest of their kind—  
Whom gentle stars unite, and in one fate  
Their hearts, their fortunes, and their beings blend.—*Thomson.*

### YOU KISSED ME.

BY ANNABEL MONTFORT.

[The following stanzas indicate a very intense temperament and a high degree of the social element, joined to a fervid imagination. In short, it is passionate love speaking out through the poetical faculties.]

You kissed me! my head had droop'd low on your breast,  
With a feeling of shelter and infinite rest,  
While the holy emotions my tongue dare not speak  
Flashed up, like a flame, from my heart to my cheek.  
Your arms held me fast—O! your arms were so bold—  
Heart responded to heart in that passionate hold;  
Your glances seemed drawing my soul through mine eyes,  
As the sun draws the mist from the sea to the skies;  
And your lips clung to mine, till I prayed in my bliss  
They might never unclasp from thy rapturous kiss!

You kissed me!—my heart, and my breast, and my will,  
In delicious joy for the moment stood a still;  
Life had for me then no temptations nor charms—  
No vista of pleasure outside of your arms.

\* \* \* \* \*  
To nestle once more in that haven of rest,  
With your lips upon mine, and my head on your breast.

You kissed me!—my soul, in a bliss so divine,  
Reeled and swooned like a foolish man drunken with wine,  
And I thought 'twere delicious to die then, if death  
Would come while my lips were still moist with your breath;

'Twere delicious to die, if my heart might grow cold  
While your arms wrap me close in that passionate hold;  
And these are the questions I ask day and night:  
Must my life taste but one such exquisite delight?  
Would you care if your breast were my shelter as then?  
And if you were here—would you kiss me again?

### UNMARRIED WOMEN.

WHAT SHALL THEY DO?

One of the effects of the existing war will be a disturbance of the equilibrium, which exists under ordinary circumstances, between the number of men and women in this country. Many thousands of young men who, had peace continued, would have lived to marry and rear families, have perished gloriously on the battle-fields of freedom—dying for those for whom they otherwise might have lived. They have their reward in the gratitude of their country, which they have helped to save from ruin, and in the tears with which so many bright eyes are dim for them; but thousands of hearts are as truly widowed as if the appointed words of the marriage ceremony had been said over them, and widowed many of them will remain. In brief, there will be an excess of young women in the country. They can not all be married, unless some sort of a woman millennium, in which "seven women shall lay hold of one man," shall be brought about. The excess will be large, numbering thousands and tens of thousands, and the question recurs:

WHAT SHALL THEY DO?

A writer in the *Illinois Teacher* takes a rational, common-sense view of the case as follows:

"ANYBODY, LORD!"

To all appearance, there is nothing that a young lady of our times dreads like being an old maid. It seems to be considered the essence of

all that is evil in destiny. To be left undrawn in the matrimonial raffle is to be an outcast on the face of the earth—to wander up and down its dark places, with an unsatisfied heart and a purposeless life. From such fate our young maidens recoil with horror; and when the future seems, even remotely, to shadow it forth as their own, they are almost ready to cry, in the intensity of their agonizing solicitude, "Anybody, Lord!"

THROWING THEMSELVES AWAY.

Against all this exceeding sensitiveness to an unmarried life I wish to enter my most earnest protest. And that not because the willingness to marry is to be regarded in any other light than as highly meritorious. The young woman who, having fully weighed the cares and anxieties incident to her position, is yet willing, for the sake of the joy that she can cause to spring up as a perennial fountain in a household, and for the sake of the minds she can train up to serve the cause of truth and of country—she who is willing, in this light, to assume these responsibilities and to encounter these anxieties is certainly in the way of duty when she marries. To be the mother of great and good men or women is a fate worthy of any woman. She who rears a child fit to be a citizen of this great republic makes a noble contribution to the glory of God and the progress of humanity. All praise then to the loving, faithful mothers of the land! Their mission may well be coveted by right-thinking, earnest souls.

But when we see young women looking forward to this change in their state as to something that is to release them from all responsibility, when they regard it as achieving for them entire independence of the labors and liabilities of life, and when we see them, as a consequence, eager only to secure a husband, even neglecting, in their eagerness, to require with him a true manly character, when on this account we see so many lovely girls throwing themselves away upon miserable semblances of men, unworthy the companionship of any respectable woman—when we see all this, we can not help feeling that there is a weakness somewhere.

SOMETHING WORSE THAN SINGLENESS.

Is it really such a terrible thing to go through the world single? I know that God in his mercy, as well as his wisdom, has made the heart of woman to abound with the most unselfish affection. But surely there are objects, infinite in number, upon which this affection may be exercised; so that the heart need not remain utterly void. Indeed, we may say far more than this. Let any human being really go forth in the exercise of true affection for God's rational creatures, and there will rise up not one but hundreds of responding hearts, worthy of the affection that appeals to them. Ah! old maids are not the most withered of earth's flowers. The emptiest, ghostliest hearts are those of women who have bartered their love for some unworthy thing—for an establishment, for a moustache, and a coat that belongs to the tailor, or for the phantom that promises a relief from the doom of being an old maid. These are the saddest wrecks.

THE VIRGIN SISTERHOOD.

But what has this class of our population, sometimes sneered at by unfledged wits, done for the race? "By their fruits shall ye know them." We can not gather the wholesome and genial fruit of kindly deeds from the thorns of disappointed hopes and soured tempers. If unmarried women of advanced years are really the dried up, withered souls that we so often hear it said they are, their history will show it. We shall find them mere cumberers of the social ground—unproductive drones in the social hive. For where the human sympathies are dried up, or, if not dried up, only converted into vinegar and gall, how can there come forth the practical good that extends its benign influence over the whole face of society? *Ex nihilo nihil.* Heroic deeds are born only of heroic souls. Loving, sympathetic self-sacrifice springs only from loving, gentle hearts.

"Ye can not gather grapes off thorns, or figs off thistles."

A ROLL OF HONOR.

Let us then call over the names of a few of the women who have become eminent as contributors to the sum of human happiness or the cause of good morals, and see if any of them were members of the sisterhood of Old Maids. From the distant past we have the name of the gifted Hypatia, devoting her powers with a calm earnestness to the investigation of scientific truth, and finally sacrificing her life to what she cherished as true and right. And Hypatia died at forty-five, unmarried. Next is the multitude of noble women who, in the early ages of Christianity, and down through the terrible darkness of the middle ages, amid the upheaval of the Roman empire, and the long, bloody anarchy that followed it, devoted the best energies of their loving souls to the duty of nursing the sick, feeding the hungry, clothing the naked, and in general of relieving the distresses of the poor, the unfortunate, and the suffering—Sisters of Mercy in very deed. And these were wedded only to their divine work. In our own times we have Mary Lyon, accomplishing by her own self-sacrificing energy the beneficent purpose, conceived by herself, which had been pronounced impracticable by the men she had consulted, but which stands to-day an honorable testimony to the Christian benevolence that welled up in the heart of an old maid. And what multitudes of the poor, the insane, and the helpless, in our country, have reason to invoke blessings upon that noble friend of theirs, mighty in her gentleness, Dorothea Dix, who passed from State to State like an angel of mercy, arousing even hardened politicians to a strange appreciation of their duties to the unfortunate, and leaving in her wake substantial tokens of her regard in the form of asylums for the lunatic, the orphan, the blind, and the dumb? And Dorothea Dix still bears her maiden name. In our accounts of the Crimean war we have read of the good deeds of Florence Nightingale, until we have endowed her in our own minds with a sort of angelic excellence and loveliness, as she flitted from couch to couch in the hospitals, administering a kind word here, and a cordial there, until she was idolized by the army, and worn out by her labor and exposure to disease. But this glowing heroine is an unmarried woman of forty-one years of age, and was more than thirty at the time of her Eastern work of love.

Surely this is a record of which any class of our population might well be proud.

THE QUESTION ANSWERED.

The army of young women must be enrolled in the educational corps. Their brothers and those that would have been their husbands have fallen fighting against treason and a disgusting despotism. Let them go forth into a war equally glorious against ignorance, the most effective ally of these traitors and despots. Thus shall they achieve a victory for truth, for their country, and for the race of mankind, whose influence shall be felt through the ages to come.

LOVE AND PATRIOTISM.—The girls are taking to their hearts those who fight for the old flag, as will be seen by the following paragraph from a Western paper: "During the recent furlough of the Second Iowa Cavalry two hundred marriages took place in the regiment, there being twenty-nine marriages in one company alone." The late Gen. George P. Morris' song comes up vividly to our memory, as we read of these marriages among the soldiers:

"The union of lakes—the union of lands—  
The union of States none can sever—  
The union of hearts—the union of hands—  
And the Flag of the Union forever  
And ever!  
The Flag of our Union forever!"



## A FAST YOUNG MAN.

He is between fifteen and seventeen years old; gives much attention to "foine tones," and cultivates his head—on the outside. A phrenologist has examined his "bumps" and says he will make a fine soldier. We don't doubt it. He is already well skilled in the practical tactics of *General Impudence*, and has served, since his fourteenth year, under Capt. *Braggadocio*. The chief difficulty he finds in "getting himself up" in the military style, lies in the *soil* around the region of the chin. He is a connoisseur in tobacco, and waxes eloquent when he reaches one of his favorite themes, which are "slings," "juleps," "smashes," "toddlies," etc., though his conversation is principally remarkable for the number of four-story oaths with which it is enforced. His genius in finding an opportunity to introduce one of these expletives is truly astonishing. His views also attract attention by the *ground* they cover. It is almost fabulous to notice how far he can *stretch nothing*. He shows all the faults in "the administration," and freely gives valuable hints to the "War Department." (After an unusual explosion of impudence we involuntarily think there is one administration with which his shoulders have never made much acquaintance, that is the administration of "Old Hickory.") He is remarkable for his sta(y)bility, when he gets out in town at night, as he seldom moves toward home till the "wee small hours" come. He never sees anything, except himself, that God has made, which he thinks a little supervision of his might not have bettered. But he "supposes a fellow has to put up with it." A useful "Old Fogey" is the usual manner of mentioning his father, because he supplies the "tin," the "needful," or the "shiners." All young ladies (if they belong to the blue-ribboned-poodle variety) are regarded as interesting pictures. He rather likes them. They never interrupt the course of his speech by more than a "yes" or "no," filled into the appropriate niche his consideration leaves. Among his "cronies" he talks of "my girl" (he called her an *angel* the other day, and she has been busy ever since in watching for some indication of wings), and remembers, with compensating complacency, the admirable accuracy of his theatric intonation, in saying "Cruel, cruel girl," after she happened to have sense enough to refuse him a photograph to exhibit as a trophy. Poor girls! he pities them *all* for the "affections they waste on him," but then they can let their "disappointments" evaporate in tears. (That medium in which women suppose all things soluble.) In his bureau he keeps a drawer for all useless articles, the cast-offs of his childhood. Here, among tops, whips, marbles, and balls, are stowed away, "I thank you," "if you please," "your pardon," and the prayer that his mother taught. Yes, he thinks politeness and devotion unmanly. He is emancipated, and he has no more use for such "spoonery" articles. He enjoys an elevated position for his feet, we are unable to say why, really we never could decide, to our own satisfaction, whether he puts his feet on a level with his head, because he is a staunch Republican, and wishes to illustrate the party principle, or is merely contemplating his boots. When he returns from the hands of "his tailor," feeling as though all the dignity of the town was in a bundle on his shoulders, we think he looks like a *radish all gone to tops*, outside developed—nothing beneath; and wonder if "the Plow of Wisdom" ever will enter this ground.

LIZZIE.

[Why, Lizzie! now you've said it.—Ed.]

## On Psychology.

The soul, the mother of deep fears, of high hopes infinite,  
Of glorious dreams, mysterious tears, of sleepless inner sight;  
Lovely, but solemn it arose,  
Unfolding what no more might close.—*Mrs. Hemans.*

## THE ANCIENT MAGIC CRYSTAL.

THERE are doubtless many things in nature of which our modern philosophy does not permit us to dream; and possibly the magic crystal, the mystical words, and the concentric circles made use of by the ancient magicians may not have been merely absurd superstitions. There is such a thing as being too skeptical about these matters, and we should guard ourselves as carefully against undue incredulity as against a too easy belief in what our philosophy does not explain. "Were we to believe nothing but what we can perfectly comprehend," says a late writer, "not only our stock of knowledge in all the branches of learning would be shrunk up to almost nothing, but even the affairs of common life could not be carried on." We are not asking the reader, however, to believe in the wonders of the magic crystal, which may or may not be a hint toward some grand truth. "Prove all things," etc.—if you can. The following statements, which we condense from *The Zoist*, are deeply interesting:

## DIVINATION BY THE CRYSTAL.

"Divination by the crystal is, more than any other species of modern magic, derived immediately from the Jews—a people whose numerous ceremonials of the same kind were enjoined, we are taught to believe, by divine command; and their followers, the Cabalists, though not perhaps strictly speaking the utilitarians of their day, yet remembering 'how much better it is to get wisdom than gold, and understanding rather than fine silver,'\* were diligent investigators of the occult properties of nature, and the efficacy of their 'concentric circles' we must leave undecided until it can be explained how an invisible line drawn across the path of a somnambulist instantaneously arrests his progress—a fact which, although of daily occurrence, as yet remains equally inexplicable. Of the use of strict previous fasting we have continued examples from Exodus xxxiv. 28, where Moses 'did neither eat bread nor drink water,' to Matthew iv., where Jesus 'led up of the spirit into the wilderness fasted forty days and forty nights.' Now as Jesus was 'harmless, undefiled, and separate from sinners'—had no fleshly lust to mortify—no sluggishness of spirit to overcome, why then did he fast? Fasting was also enjoined to the candidates previously to their admission to the ancient mysteries; thus proving how old is the belief that the rude health, so needful for the laborious struggles of every-day life, is incompatible (as mesmerists also experience) with a high degree of spiritual perception and clairvoyance, but that by such fasting, prayer, and other purifications, it is possible to attain an insight into physical causes, which by constant contemplation becomes at length an intuitive perception."

## OCCULT PROPERTIES OF PERFUMES.

The following remarkable relation is found in Eckhartshausen's "Key to Magic:"

"Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits, and such like charlatanism, had learned, however, a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise and see any particular spirit, must prepare himself for it for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary betwixt such a spirit and the person who wishes to see it; relations which can not be otherwise explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations, a vapor is produced in a room, from certain materials, which Eckhartshausen with propriety does not divulge on account of the dangerous abuse which might be made of it, which visibly forms itself into a figure which bears a resemblance to that which the person wishes to see. In this there is no question of any magic-lantern or optical artifice, but the vapor really forms a human figure, similar to that which the individual desires to behold. I insert the conclusion of the story in Eckhartshausen's own words:

"Some time after the departure of the Scotsman, I made the experiment for one of my friends. He saw as I did, and had the same sensations.

"The observations that we made were these: as soon as the ingredients were thrown into the chafing dish, a whitish body forms itself, that seems to hover above the chafing dish as large as life.

"It possesses the likeness of the person whom it is wished to see, only the visage is of an ashy paleness.

"On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind, which drives one back.

"If one speaks with it one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream; the head is stupefied, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects.

"The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

"A young gentleman once came to me, and would *par force* see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked the advice of a very experienced physician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients, which formed the figure, must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity and without any preparation whatever. I did so one day after dinner, when the physician had been din-

\* Proverbs xvi. 16.



ing with me;\* but scarcely had I cast the quantum of ingredients into the chafing dish, when a figure presented itself. I was, however, seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Toward evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again, but for three weeks after I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy pale figure presents itself very vividly to my sight. After this I no longer dared to make any experiments with it.

"And in support of this singular development of the hidden properties of nature, the following curious receipt, '*How to make a Ghost*,' is extracted from the *Monthly Magazine* for June, 1848: 'If chloride of barium is put upon a plate in a dark cellar, and the hand placed beneath it, so soon as the warmth of the hand has penetrated the plate, the form of the hand is delineated in phosphoric delineations on the upper surface of the plate.' Thus the heat communicated by the hand to the chloride of barium gives rise to certain luminous emanations, which have the extraordinary property of seizing at the same time the form of that which gave them birth, and proves that the minutest atom of creation possesses elementary powers which it would be far wiser to attempt to explain than to deny.†

"In this mode of divination, crystal has not solely been used; its scarcity and the difficulty of cutting having caused it, from the earliest ages, to be superseded by olive-oil, black liquids, glass, and particularly by bottles and basins of water. Porphyry, under the heads of Hydro- and Leca-nomancy, says that demons were compelled by invocatory songs to enter a vessel filled with water, and give answers to the questions propounded, or represent therein the issue of any required event. Pellus also states that the Assyrians were much addicted to prophesying in a basin of water. And Dr. Kerner relates that the Seeress of Prevorst appeared to him to have had her inner or spiritual eye excited by soap-bubbles, glass mirrors, etc. Dr. K. relates that a child happening to blow soap-bubbles, she exclaimed, 'Ah, my God! I behold in the bubbles everything I think of, although it be distant, not in little, but as large as life; but it frightens me.' I then made a soap-bubble, and bade her look for her child that was far away. She said she saw him in bed, and it gave her much pleasure. At another time she saw my wife, who was in another house, and described precisely the situation she was in at the moment—a point I took care immediately to ascertain. She was, however, with difficulty induced to look into these

soap-bubbles. She seemed to shudder, and she was afraid that she might see something that would alarm her. In one of these she once saw a small coffin standing before a neighboring house. At that time there was no child sick; but shortly after the lady who lived there was confined; the child lived but a few months, and Mrs. K. saw it carried from the house in a coffin. If we wished her to recall dreams which she had forgotten, it was only necessary to make her look at a soap-bubble, and her memory of them immediately returned. She often saw persons that were about to arrive at the house, in a glass of water; but when she was invited to this sort of divination, and did it unwillingly, she was sometimes mistaken.‡"

#### THE MOORISH MAGICIAN.

"Lord Prudhoe and Major Felix, being at Cairo last autumn, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Captain Bond Head, in his life of Bruce, found the town in a state of extraordinary excitement, in consequence of the recent arrival in those parts of a celebrated magician, from the center of Africa, somewhere in the neighborhood of the Mountains of the Moon. It was universally said, and generally believed, that this character possessed and exercised the power of showing to any visitor who chose to comply with his terms, any person, dead or living, whom the same visitor pleased to name. The English travelers, after abundant inquiries and some scruples, repaired to his residence, paid their fees, and were admitted to his *sanctum*. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson caftan, a snow-white turban, blue trousers, and yellow slippers, sitting cross-legged on a Turkey carpet three feet square, with a cherry stalk in his mouth, a cup of coffee at his left elbow, a diamond-hafted dagger in his girdle, and in his right hand a large volume clasped with brazen clasps. On hearing their errand, he arose and kindled some spices on a sort of small altar in the middle of the room; he then walked round the altar for half an hour or so, muttering words to them unintelligible; and having at length drawn three lines of chalk about the altar, and placed himself upright beside the flame, desired them to seek a *seer*, and he was ready to gratify them in all their desires.

#### A VIRGIN'S EYE.

"There were in the olden days whole schools of magicians here in Europe, who could do nothing in this line without the intervention of a *pure seer*, to wit, a *maiden's eye*. This African belongs to the same fraternity. He made them understand that nothing could be done until a virgin's eye was placed at his disposal; he bade them go out in the streets of Cairo, and fetch any child they fancied under ten years of age. They did so; and after walking about for half an hour, selected an Arab boy, not apparently above eight, whom they found playing at marbles; they bribed him with a few halfpence, and took him with them to the studio of the African Roger Bacon; the child was much frightened at the smoke, and the smell, and the chatter, but by-and-by he sucked his sugar-candy and recovered his tranquillity; and the magician made him seat himself under a window, the only one that had not been darkened, and poured out a tablespoonful of some black liquid into the boy's right hand, and bade him hold the hand steady, and keep his eye fixed upon the surface of the liquid; ('here,' the doctor says, as with the magic mirrors of old, 'is the medium used to embody the idea, which has been conveyed by the operator to persons in correspondence; the angle of direction from the boy's mind must be in accordance with the angle from the person in correspondence;') and then resuming his old station by the brazier, sung out for several minutes on end, 'What do you see? Allah

bismallah—what do you see?' All the while the smoke curled up faster and faster; presently the lad said, 'Bismallah, I see a horse—a horseman—I see two horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a sultan!' 'Has he a flag?' cried the magician. 'He has three,' answered the boy. 'Tis well,' says the other; 'now halt.' And with that he laid the stick right across the fire, and standing up, addressed the travelers in these words: 'Name your name; he it of those that are upon the earth, or of those that are beneath it; be it Frank, Moor, Turk, or Indian, prince or beggar, living and breathing, or solved into the dust of Adam three thousand years ago; speak, and this boy shall behold and describe.'

#### WHAT THE BOY SAW.

"The first name was William Shakspeare. The magician made three reverences toward the window, waved his wand nine times, sang out something beyond their interpretation, and at length called out, 'Boy, what do you behold?' 'The sultan alone remains,' said the child; 'and beside him I see a pale-faced Frank—but not dressed like these Franks—with large eyes, a pointed beard, a tall hat, roses on his shoes, and a short mantle!' The other asked for Francis Aronnet de Voltaire, and the boy immediately described a lean, old, yellow-faced Frank, with a huge brown wig, a nutmeg-grater profile, spindle shanks, buckled shoes, and a gold snuff-box. Lord Prudhoe now named Archdeacon Wingham, and the Arab boy made answer and said, 'I perceive a tall, gray-haired Frank, with a black-silk petticoat, walking in a garden with a book in his hand—he is reading in the book; his eyes are bright and gleaming; his teeth are white; he is the happiest-looking Frank I ever beheld.' Major Felix now named a brother of his, in the cavalry of the East India Company, in the presidency of Madras; the magician signed, and the boy again answered, 'I see a red-haired Frank, with a short red jacket and white trousers; he is standing by the sea-shore, and behind him there is a black man in a turban holding a beautiful horse richly caparisoned!' 'God in heaven!' cried Major Felix. 'Nay,' the boy resumed, 'this is an old Frank; he has turned round while you are speaking, and by Allah he has but one arm!' Major Felix's brother lost his arm in the campaign of Ava."

The usual explanation of such cases as this is that the apparitions seen are merely the embodied ideas of the inquirers or the seers, as the case may be. For instance, the English gentleman named in the foregoing narrative depicted in their own minds the images of Shakspeare and the others, and the boy clairvoyantly saw them as thus delineated; but the writer in *The Zoist* gives an account of a case to which this explanation would hardly apply. He says:

"In 1842, an old and worthy friend, of whose strict veracity I have no possible reason to doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval mounted crystal, which I had been using (without effect) shortly before, and then stood upon the table; and after examining it and trying to guess its use, he observed it to become clouded; this at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm, that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensations it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance; but I could never by any means induce him to inspect it again. It is remarkable that a few months after this happened, his relative, with whom I was absent, died!"

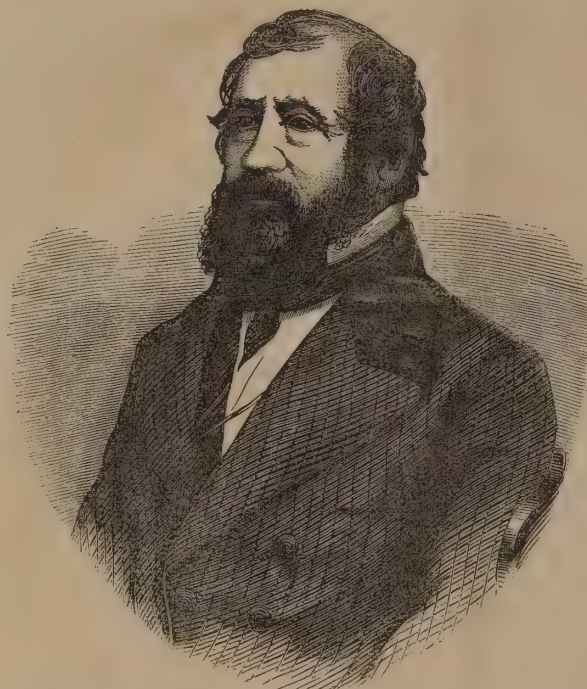
\* It is surprising that Eckhartshausen should have thus violated the rules expressly laid down for his guidance, and then complain of the unpleasant sensations he experienced.

† Of the desirableness of investigating the physiological influence of perfumes, gases, and exhalations, there can be no doubt; and in the history of witchcraft and of ancient divination we find these influences so closely connected with quasi-mesmeric phenomena, that the recent discoveries of anæsthetic agents—"weak masters though they be"—that took so many by surprise, only came as instalments of the expectations and partial fulfillment of the predictions of observers of mesmeric nature and students of its antiquities. At the same time there is nothing in the anecdote of Eckhartshausen as related with its unspecified drugs and uncertified results, that enables us to say that it is more than a case of intoxication by narcotics. It is very unsafe to say positively what influences and incidents will not produce the mesmeric states; but caution is always required in judging of matters so liable to mistake; above all, we have a right to demand the best evidence in the best form so far as obtainable.

‡ If the illustration said to be gained from the experiment with the plate of *barium* goes for anything, it goes to prove that the image in the vapor was that of the experimenter himself; and "ashy paleness" and "stupefied head," not to say alarm, may account for the non-recognition of it. If the warmth of the hand gave rise to emanations, these must, we suppose, take place at the portions warmed by the hand, and therefore represent its figure.—*Zoist*.

† "Seeress of Prevorst," p. 74. London, 1815.





PORTRAIT OF GEORGE P. MORRIS, THE SONG-WRITER.

**GEORGE P. MORRIS.**

PORTRAIT, CHARACTER, AND BIOGRAPHY.

(Six years ago we published in the *PHRENOLOGICAL JOURNAL* the biographical sketch and verbatim report of a phrenological examination of the head of Gen. Morris. We condense the examination then published for the present number. The portrait was photographed on wood from life, and is an accurate likeness.)

**PHRENOLOGICAL CHARACTER.**

GEN. MORRIS was remarkable for the strength of his vital system. He had a solid, substantial, tough constitution, and was able to do a great amount of work, both with brain and hand. He had a great natural flow of vital force, and the brain had ample nourishment. He had youthfulness of feeling, which enabled him to enjoy life highly in all its phases.

Phrenologically considered, he had several striking points of character. He had a massive head, which gave him mental momentum, a grasp of thought, strength of will, and a feeling that he was master of his situation. He often passed for having more Self-Esteem than he possessed, because he engaged in controversy or in mental effort with such manly earnestness. He was not angular, morbid, or narrow in the tone of his mind; but hopeful, cheerful, genial, and hearty.

His sympathy was strong, and he was very pathetic in character.

He had great reverence for whatever was sacred, venerable, or time-honored; was always popular with old people: was fond of mother and other female friends, and knew how to make himself acceptable to woman. He was also fond of children: very fraternal, and inclined to carry his early friendships to the last. He was fond of praise: desired to be kindly regarded by everybody, and to stand high in public estimation; was honest in purpose; not remarkable

for faith in things unseen and spiritual, but had strong faith in humanity.

He appreciated character and motive; enjoyed reading biography, and could look through a shabby exterior, and appreciate worth and goodness wherever he found it. He had a good memory of facts and words: could have become a good linguist; had a good temperament for public speaking. He was a man of energy, courage, ambition, and determination, and was prudent, hopeful, kind, and affectionate; was practical in his intellect, and in all his reasonings inclined to link the abstract with the useful and practical.

He was a man of good taste, careful not to hurt the feelings of others, and was fond of the beautiful, the domestic, and everything that belonged to the home circle.

**BIOGRAPHY.**

Gen. Morris was born in Philadelphia, A. D. 1802, and in early childhood exhibited marked traits of that fine poetic perception and those rare gifts of fancy and feeling which have since given him a companion position with Beranger in France—as the song-writer in America.

Gen. Morris owes little to colleges and universities. Having early become proficient as a printer, his education was chiefly won while engaged as a compositor, a circumstance which has doubtless been the means of giving that quality of earnest-heartedness which has characterized the sentiments and given tone to the labors and intercourse of his subsequent editorial and literary career. Songs written in his boyhood were published and became widely known. The success of these productions finally caused his embarkation upon the sea of letters, and he became in 1822, with Samuel Woodworth, editor and proprietor of the *New York Mirror*.

In 1825 Gen. Morris wrote the drama of Brier-

Cliff, a play in five acts, founded upon events of the American Revolution.

It was performed forty nights in succession, for which he received \$3,500, a substantial proof of its popularity. It has never been published. Prior and subsequent to this period he was actively engaged upon various literary and dramatic works. He also wrote a number of the welcomes to Lafayette, and songs and ballads, which were universally popular, besides many prologues and addresses. In 1842, he wrote an opera for Mr. C. E. Horn, called "The Maid of Saxony," which was performed fourteen nights at the Park Theater. This opera received the commendations of the city press generally.

In 1840, the Appletons published an edition of his "Poems," beautifully illustrated by Weir & Chapman; and in 1842, Pain & Burgess published his "Songs and Ballads." They were highly commended by the press of the country, and have had large sales and a wide popularity.

A portion of his prose writings, under the title of "The Little Frenchman and his Water Lots," was published by Lea & Blanchard, which edition has been followed by others enlarged by the author.

Gen. Morris has edited a number of works—among them are the "Atlantic Club Book," published by the Harpers; "The Song-Writers of America," by Linen & Ferriss; "National Melodies," by Horn & Davis; and in connection with Mr. N. P. Willis, "The Prose and Poetry of Europe and America," a valuable standard work.

In 1854 Charles Scribner published an elegant edition of his poems, illustrated by Weir & Darley, which has had a substantial recognition.

In 1844, in connection with Mr. Willis, he established a beautiful weekly paper called the *New Mirror*, which, owing to difficulties with Postmaster-General Wickliffe, was discontinued after one year and a half, notwithstanding it had attained a circulation of over 10,000 copies.

Soon after, the *Daily Evening Mirror* was commenced, and continued for one year, by Morris & Willis, when it was disposed of.

A few months after this, Gen. Morris began the publication of the *National Press and Home Journal*; but as many mistook its object from its name, the first part of its title was discontinued, and in November, 1846, appeared the first number of the *Home Journal*, a weekly paper, which is one of the most tasteful, spirited, and admirably edited periodicals in the country, and which has already reached a very large circulation.

The *Home Journal* is recognized in society and in the home circle as a very valuable publication, and exercises an elevating and far-reaching influence upon all questions of art, literature, and taste.

Gen. Morris resided chiefly at Undercliff, his country-seat on the banks of the Hudson at Cold Spring, in the midst of the beautiful, romantic, and inspiring scenery of the Highlands.

His health has been failing for a year or two, consequent on overworking his powers for many years, and he died on the 5th of July, 1864, at the age of sixty-two. He had constitution enough to have lived twenty years longer, and by a proper husbanding of his vital resources he might have done so.



His associate, N. P. Willis, speaking of Gen. Morris' funeral, puts a great deal of well-deserved praise into two or three terse sentences as follows:

"To most of us who were present it was a parting with one who, for a long life, was bluntly but infallibly good. Of his loyalty in an act of friendship, of his truthfulness in a matter of business, or of his tender-heartedness in a matter of charity there could never be question. He was always sincere, affectionate, generous, appreciative of other men and modest in himself. I seldom have seen so intrinsically worthy a man—so free from any possibility of human failing—as this same song-writer who is gone."

The following interesting reminiscences of General Morris are given by the New York correspondent of the *Boston Post*:

"For his song, 'Origin of Yankee Doodle,' Gen. Morris originally received twenty-five dollars, but such has been its success in reaching the national heart, that when its author wished to incorporate it into his book of collected poems, the publisher of the song demanded fifteen hundred dollars for the permission. Atwill of old, one of our shrewdest music publishers, offered one thousand dollars for 'My Mother's Bible' after it had been two years before the public under the imprint of a rival house. Fifty, one hundred, and even five hundred dollars have been paid to Morris for single compositions, and for years almost any of his songs have been considered cheap at any price. Of 'Woodman Spare that Tree' millions of copies have been sold, and this song in its time has been prominent on the programmes, or hidden as a tit-bit in the repertoire of every vocalist of note. Malibran, Russell, Brahman, Sinclair, Phillips, Horn, Pearman, Dempster, and Anna Bishop have made Morris' songs features in their musical entertainments, both here and in Europe. 'My Mother's Bible,' 'We were Boys together,' 'Boatman Haste,' 'Near the Lake,' 'Cottager's Welcome,' 'Song of Home,' and a catalogue of two hundred others, all popular, are universal. Balfie set some twenty-five of these songs to appropriate symphonies. Sir John Stephenson, Sir Henry Bishop, and many others, have also arranged sweet melodies, which, with the words, have become almost as universal as the language of love. And, *apropos* of this last thought, how many fond but bashful lovers have, by the aid of Morris' songs, given bold and blissful utterance to their hearts' throbbings!

"Morris, too, was the first song-writer who transferred negro melodies from the plantation to the parlor, and thus popularized this now famous minstrelsy. 'Long time ago,' and 'Through the Streets of New York City,' were the earliest and most successful fruits of these attempts at musical transformation. He was, moreover, something besides a song-writer. As a dramatist he was successful enough to get thirty-five hundred dollars in 1827 for his 'Brier Cliff,' and for the libretto of an opera, 'The Maid of Saxony,' he was paid twenty-five hundred dollars in 1842. His collected prose tales circulated to the extent of twenty-five thousand copies, and his collected poems have also had large and profitable currency. He once told me that he had received ten thousand dollars from the sales of the poems, which is abundant evidence of their popularity."



*Erastus Corning*

#### HON. ERASTUS CORNING.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

##### PHRENOLOGICAL CHARACTER.\*

SUPPOSING the portrait before us to be correct, we draw the following inferences in regard to the character from it: First, that the original possesses a large body, and a brain considerably above the average, and, if cultivated, a mind corresponding in power and comprehensiveness with the organization. But the likeness indicates a degree of the phlegmatic temperament which scarcely belongs to such a brain. For example, see how broad between the ears! The distance is really very great, and the lower features all indicate massive power and force, while the general physiognomical expression is that of a passive nature.

We infer that the complexion is light, with a soft skin, fine hair, and light eyes. If it be florid instead of light, and if the hair and eyes be dark, then it would indicate a different temperamental condition, which would affect and modify the whole character. But judging from the likeness alone, we infer that he must be a man of mark, his organization being considerably above the

average in quantity, in quality, and in power. That the vital temperament is predominant, and that he descended from a long-lived family, there can be no question.

Observe the fullness of the lower features, cheeks, chin, and the entire face. It is round, plump, and full, rather than thin and sharp. And "as is the face, so is the body." A good liver, appetite and digestion excellent, lungs and breathing power ample, circulation good; while the mental and motive temperaments are equally blended. There is little or no excitability, but great resolution and executiveness.

The affections are strongly marked, as indicated by large chin, lips, and cerebellum. Parental love is also strong, so are friendship, sociability, and love of home. There is also deference and respect, with less humility, large hope and conscientiousness, but his faith is somewhat limited, and his religion consists, first in kindness, secondly in integrity rather than in belief or adoration.

The head is high in Firmness and Self-Esteem. There are also indications of taste, love for the beautiful in art, painting, sculpture, and the like, and great fondness for all that is grand and sublime in nature. Imitation being large, he has ability to conform and adapt himself readily to different conditions. He has a natural aptitude for mechanism, but his large Casualty and Com-

\* Given by the Editor, from the portrait, with no knowledge, at the time, of the name, profession, or position of the person represented, for Appleton's *Railway Guide*.



parison—in fact, the entire group of intellectual faculties, would incline him to plan, contrive, devise ways and means, to accomplish difficult ends, as well as to perfect various schemes for the advancement of material interests. If his mind develops especially in the mechanical, he would take great interest in machinery, and in all propelling power. If in mercantile pursuits, he would become a leading spirit, probably in an extensive wholesale line, in shipping, railroading, banking, or dealing in public stocks.

The organs of Order and Calculation appear to be especially large. These combining with large reflectives, would give him a mathematical cast of mind, and incline him to be orderly and systematic in all his operations. Language appears to be but moderately developed; and if this be true, he would be a much better thinker than speaker or writer. We should look for thoughts, rather than words, from such a man.

If a farmer, he would stock his farm with the best of everything—horses, cattle, fruits, etc. If a merchant, he would be among the foremost. If a manufacturer, he would be found at the head; and if a statesman, did not his diffidence or modesty prevent, he would take a conspicuous and leading place in the public councils. He minds his own business, regulates himself, and has considerable joyousness, but not hilarity. He is capable of becoming a sort of counselor in the state, to whom the people would naturally look for direction and support.

There is great policy, restraint, management, and power of self-control in this organization. There is also prudence, forethought, and guardedness, so that he would be fortified at every point, and not subject to those inroads or fluctuations common to unguarded minds.

We repeat, if temperate, cultivated, and unperverted, he has within himself all the elements for greatness and success.

#### BIOGRAPHY.

Mr. Corning was born in Norwich, in the State of Connecticut, December 14th, 1794. The record of the strength and success of this country would be limited indeed if it did not include the annals of those sons of the New England States who, from time to time, have taken into other Commonwealths their ingenuity—their sagacity—their restless determination after progress—their wise wakefulness to opportunity. Of such men was Whitney, who lifted by one device of his skill the South into prosperity; and it was to that school, of such perseverance and strength of character, and clearness of thought, that Mr. Corning belonged. The education which fell to the lot of most of the youth in the years of the remainder of the last century, was limited. That uprising tide of learning which ever floats into knowledge even the unwilling, showed then but faint motion. The teacher was not so learned himself that he could point the way to any great attainment. The rules, and those the few, were acquired; their application was for character.

With the New England people, the contest for position among men begins early. The home associations do not grow old before they are left for independent and self-sustained action. In 1807, when but thirteen years of age, Mr. Corning sought and found the opportunity to begin that

industrious career which he has so long and so admirably sustained. Troy at that time attracted the attention of many of the sagacious men of business of the Eastern States. It seemed by its position toward the Western and the Northern trade, and the facilities for manufacture which clustered near it, to afford a sure recompense for the exercise of business energy; a result of which the success of the city has justified the prediction. Mr. Corning's relative, Mr. Benjamin Smith, appreciating the character and industry of his nephew, made him the companion of his removal from Norwich; and as he fixed his abode in Troy, associated him with his business. Mr. Corning here, and then, entered upon that connection with the business of hardware which, with him, has been the progress from a moderate beginning to the head and control of the largest establishment out of the metropolis; and one, it may be, more generally known in all the business circles of the country than any other of the houses in that trade. Seven years were passed in Troy. The same kind relative who had initiated him to the duties of a commercial life, accompanied him with his kindness to the last. Strengthened in fortune, and with a business habit which molded readily to his character, and which was every day developing the resources of judgment and good sense which distinguished him, he removed to Albany—the city, the annals of whose prosperity, and better than that, of whose charities, can not be dissociated from his life.

The house Mr. Corning entered, when he arrived at Albany, had at its head a remarkable man—a man of the first grade of merchants. John Spencer realized our idea of a merchant with a high order of estimate of commercial integrity. It is not strange that out of a house, conducted by such a man, so many fortunes have had origin. Many of those, now giving to various great measures of good the valuable influence of their wealth, as well as their example, traced from the house of John Spencer & Co. their career. On one occasion Mr. Spencer was at the old Pearl Street House in New York, when that locality was the gathering place of the merchants of Western New York. At the dinner-table were gathered such men as Christopher Morgan, and those who, like him, led the business of the West—a geographical designation at that time only for our own State. The name of a merchant in Albany was mentioned, and Mr. Spencer asked in relation to his solvency and credit. He answered instantly, "As good as my own." Returning to Albany he sent for that man, conversed with him of his affairs, entered fully into their actual condition, and finding them precarious and at peril, assumed the burden of his obligations, and placed him beyond cavil or danger. Such was John Spencer's estimate of the worth of a merchant's word, that even his opinion was to be, even at cost and loss, made sound and reliable.

The young man who, at the age of twenty, came to his establishment, was congenial to such honorable rule, and in two years after his entry to the house he became a partner, and the house of Erastus Corning—sometimes alone, but oftener with partners, giving to the business the same high and earnest direction, has continued in increasing prosperity, and with a range of business touching the very verge of the country.

Henceforth Mr. Corning's life, as identified with the commercial, financial, and municipal affairs of Albany, is just one series of place and position, of trust and honor, and it is his eminent characteristic, that he has found the time to attend with keen observation and discriminating watchfulness to each and every of these trusts. Besides the wide-reaching care of his extensive business, in itself an occupation which would have controlled the life of a man of less energies, he has carefully supervised the concerns of the Albany City Bank, of which he is the President—of the Albany County Mutual Insurance Company—places which, in the discharge of the duties appertaining to them, demand good judgment—accurate knowledge of men, and which may not be neglected—and which have not been: and with these the charge of the extensive establishments in manufacture which form so important appendages to the business of his house. These are duties of which the faithful discharge is the record and the eulogy.

And there are many who may read this sketch who will recollect with earnest and grateful feeling how sagacious and honorable has been his fulfillment of duties which have devolved upon him, in the care of the estates of those who knew that they were leaving to their children the friendship of an honest man, when they intrusted their all to Mr. Corning. It is scarcely within the province of public record, but it is, after all, the most valuable of memories to be recollected through life as a benefactor.

It is to Mr. Corning, as a railway man, that this delineation should chiefly be given. That wonderful movement which has so completely changed the condition of human society for the better, so far as it is developed in this country, has none of superior service in it than he has been and is. It is not to be Railway King, as some men loosely talk, that he has identified himself with the progress and the success of this great system, but to be far more than any such meaningless title imports—to be distinguished in furnishing to the people the cheapest, swiftest, safest, surest highway for themselves and the produce they have raised and the wares they have bought. Such is the aim to which his extensive railway movements have progressed, and there can be no ambition more worthy of the commendation of the age and the race than that which only asks to be most useful.

For twenty years Mr. Corning held the Presidency of the Utica and Schenectady Railway Company. When it became certain even to those who hung on to the wheel of progress with their doubts, that a great highway was to be opened by which to the seaboard should come the wealth of the prairie, engineers were delighted to find that the Indian in his trail and Mr. Wadsworth in his wagon road had set the level for them. The Valley of the Mohawk—at the foot of the hill and yet above the river—was realized to be the road-bed to be at once occupied. The Utica and Schenectady took this position and improved all its advantages. Seldom in life can the historian record a complete success; but he who writes the history of this railway is permitted this rare pleasure. It began in success—it knew no retrograde step—no failure; it ended in complete



prosperity. It was the synonym in the stock market for assured value. It was perpetually above the horizon of par. It conveyed its millions of the people with a safety and a success that is kindred to the wonderful, and its stockholders could mark the year by the sure occurrence of the dividend days. The success of the Utica and Schenectady Railway made certain the progress of the railway system, and of that great labyrinth of iron network diffusing action, the true American characteristic, all over the nation—this road was the impulse. Men thought it was safe to do what had been so well done.

It was in the life of this road that the State made one of its great movements toward the prosperity of the people, in the enactment of 1844, which allowed this road to carry freight. It seems even in the progress of experience almost absurd, that from such, not privilege, but duty, it should ever have been prohibited. The mistake of the previous policy had been in supposing that it concerned the Company, when in reality it was, above all, a right of the people. It remains their right to send their industry's product over every highway. Invention, enterprise, capital, are the servants of the people, and advancing years bring increasing facilities. It was strange that a law should so long have prevented the people from the use of such means of transportation as was most agreeable or profitable.

Here, too, the great Express business became identified with the railway. Mr. Corning evinced in this his marked sagacity. He gave his warm and persevering friendship to the men who were struggling to place the convenience of the express upon a sure basis, for he foresaw the great usefulness to the people, and how wise it was to secure to the railway the friendship of the hard-working, determined, and most energetic men who inaugurated and who continue the business, which has given a responsible carriage to all parcels and all treasure. It needed strong judgment to see the great result from the feeble commencement, and Mr. Corning possessed this.

The several railway companies using the line between Albany and Troy and Buffalo and the Suspension Bridge, believing that efficiency and economy to the great movements in transportation, required that they should all be merged in one, formed, in 1853, the New York Central Railway Company. Without dissent, and by the concurrent voice of all, Mr. Corning was called to preside over the concerns of this company—a duty which, delicate and responsible, requiring the qualities necessary for firm and courteous dealings with every variety of human character—making necessary a comprehensive knowledge of the country to whose every section the fibers of transportation extend—a duty, indeed, demanding strength of purpose and intelligent exercise of authority, and which is, in Mr. Corning's case, thoroughly performed. Time and again has it been placed and confirmed in his hands. Even a pleasanter and a kinder testimony to his administration is found in the esteem cherished for him by the employés of the road. The engineer at his bar, the conductor on his train, the laborer at his work, recognized in the President one who knows that faithful and honest labor ever deserves its reward. To the discharge of every duty con-

nected with his position, Mr. Corning has been the past thirty years devoting his time.

When the project to which nature had so long seemed to invite art—the connection of the great lakes with the greater, the Superior—when this project was at last to be executed, Mr. Corning was called to be the head of a corporation, of which such estimable and honorable men as Governor Fairbanks, of Vermont, and those like him, were members. The Sault Ste Marie now witnesses the easy transit of such vessels as shall yet in all their vastness develop the resources of that country.

But this record is extending beyond the space assigned to it. The electors of the county of Albany—of the city of Albany—of the senatorial district—the assembled representatives of the people, have called Mr. Corning, from time to time, to important and responsible trusts. As a regent of the university, he has given his aid and sanction to the acts of that dignified and useful council—as senator, he left the impress of his accurate judgment and faithful service. He presided over the municipal affairs of Albany at periods when calamity made ghastly entrance into the homes of the poor, and when the vicissitudes of commerce periled every hope of prosperity. To these emergencies, a kind heart, a liberal hand, a wise control proved him fully equal.

His fellow-citizens then called him to the duty of their Representative in Congress. The past gives abundant guarantee of his capacity, faithfulness, integrity, liberal opinions, conservative judgment, to distinguish his congressional career.

Mr. Corning retired from the Presidency of the New York Central Railway on the 28th of April, 1864. The *Albany Evening Journal*, in referring to his resignation as President of the Company, makes the following appropriate comments: "The retirement of Mr. Corning marks an important event in the history of that corporation. His connection with it dates back to its very origin. First as controlling manager of the Utica and Schenectady, and afterward as President of the consolidated road, his administration covers a period of thirty years. And not only was he long regarded as the presiding spirit of the corporation with which he was more immediately connected, but as, in some respects, the head of the railway interests of the country. He was widely known, and enjoyed a potential influence in business councils, not only within, but beyond the borders of our State."

**SENSIBLE.**—The ladies of Richmond, Ind., lately gave a mush and milk supper for the benefit of the Soldiers' Relief Circle." The following is the bill of fare:

First Course—Mush and Milk. Hasty Pudding and Milk. Milk and Mush. Pudding and Milk. Side Dishes—Mush and Molasses. Hasty Pudding. Sirup and Mush. Second Course—Mush and Milk. Dessert—Milk and Mush.

[We commend the above to those gourmands who require less healthful dishes, such as roast pork, boiled pork, fried pork, stewed eels, fried sausage, short cake, hot bread, boned turkey, pickled oysters, salt fish, crabs, lobsters, jellies, wines, liquors, cigars, awful headaches next day, and so forth.]

## LAWYERS.

CORRESPONDENTS often ask us what are the requisites of a good lawyer. In general, we might answer this question by saying that a lawyer requires all that belongs to human nature in a high degree of perfection, and cultivated in the best manner; for there is no interest in the whole range of human knowledge which may not come up for consideration and adjudication in the course of legal practice.

A lawyer requires the mental and vital temperaments to give intensity of feeling and a clear intellect. He needs a good memory to retain a knowledge of cases and decisions. He needs a large development of Comparison to enable him to discriminate and compare law and evidence, to criticise, cross-examine, and illustrate. He needs, also, large Language to enable him to clothe every emotion and impression in appropriate language. He needs firmness and dignity; he needs pliability, compassion, sympathy; he needs courage, manliness, fortitude; he needs policy, prudence; he needs all the social faculties, so that he can take on, as it were, a sympathetic state of mind, and make a friend of his client. Then he needs a wide range of general knowledge. It has been said that a lawyer ought to understand enough of the mechanism of a watch, so that if a case were before the court involving the technicalities of watch-making, he could understand it. The same may be said of engineering, of chemistry. In short, the more he knows of each profession and pursuit, the more readily will he understand how to manage cases in which the interests of the different pursuits are involved.

Secondly, we are frequently inquired of as to the kinds of studies that may be dispensed with by a person desiring to become a lawyer, yet not having all the means of taking a thorough course of education.

We think a knowledge of Latin, to a fair extent, is of more consequence to a lawyer than mathematics, because the study of that language will greatly aid him in the use of the English. We would also recommend to him the study of physiology and anatomy. A lawyer who has no knowledge of these departments of science, shows his ignorance in the management of poisoning cases, murder cases, and the like, where diseases, and injuries, and anatomical parts are called in question. If law students would devote themselves to these branches of knowledge, instead of reading heathen mythology in the dead languages; if they would study Christian ethics instead of heathen fables, they would be better fitted for their great profession. If an enterprising, healthy young man can take a thorough collegiate course, though he should be indebted for half the expense of his tuition, it would be better for him, provided his health will permit him to study right on. If he can not go to a regular college, a law school is the next best place. But whoever can take a thorough classical course in addition to attending a law school, and devote himself so much to anatomy and physiology as to take at least one course of medical lectures, we think it would tell upon his success as a practitioner. And he had better be a year or two longer in preparing, than to elbow his way into the profession without



the requisite mental training. But above all, we would say to law students, take care of your health, exercise physically, sleep abundantly, live temperately.

With good health, a lawyer or a clergyman may continue to study and improve during the entire period of their professional career. And they had better enter a profession with a healthy constitution and relatively imperfect education, rather than absorb all their constitutional vigor in getting through their academic course and be able to bring to their professional life only a wreck. We may venture to suggest to all students that, if tobacco were banished from every institution of learning, if every aspirant for legal, medical, or clerical fame would not touch the poisonous weed, professional standing would rise forty per cent., because the health of professional men would be nearly doubled. If one young man reading this shall be led to cast aside that vilest of habits, though nine hundred and ninety-nine still "despise and suffer and perish," it will compensate for the writing of this article.

Who will be that one to take warning? There is no objection against all speaking at once. Dyspepsia is the ruin of American youth. The use of tobacco is the mother of dyspepsia.

#### HOW TO BE HANDSOME.

It is perfectly natural for all women to be handsome. If they are not so, the fault lies in their birth, or in their training, or in both. We would therefore respectfully remind mothers that in Poland a period of childhood is recognized. There, may be found beautiful women. There, girls do not jump from infancy to womanhood. They are not sent from the cradle directly to the drawing-room, to dress, sit still, and look pretty. During childhood, which extends through a period of several years, they are plainly and loosely dressed, and allowed to run, romp, and play, in the open air. They take sunshine as does the flower. They are not loaded down, girded about, and oppressed in every way with countless frills and superabundant fineries, so as to be much admired for their much clothing. Plain, simple food, free and varied exercise, and good mental culture, during the whole period of childhood, are the secrets of beauty in after life. American mothers should heed these facts, and in the training of their girls, remember that the beauty so much desired can only be made enduring through obedience to Nature's unerring laws, with which they can easily become familiar.

DISAPPOINTMENT IN MARRIAGE.—Listen, I pray you, to the stories of the disappointed in marriage; collect all their complaints; hear their mutual reproaches; upon what fatal hinge do the greatest part of them turn? They were mistaken in the person—some disguise, either of body or mind, is seen through the first domestic scuffle; some fair ornament—perhaps the very one which won the heart—the ornament of a meek and quiet spirit, falls off. It is not the Rachel for whom I have served. Why hast thou then beguiled me? Be open, be honest; give yourself for what you are; conceal nothing—varnish nothing; and if these fair weapons will not do, better not conquer at all than conquer for a day; when the night is passed 'twill never be the same story. And it came to pass, behold it was Leah!

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TO CONTRIBUTORS.—"Immortality *vs.* Atheism," is thankfully accepted and will probably appear in our next; also "Benefits of Phrenology," and "The African" (by S. P.) Several other contributions are under consideration. "The Gulf Stream," "Language," "About Frogs," etc., are again unavoidably postponed.

STAMMERING.—An article on the causes and cure of stammering, prepared for this number, is unavoidably postponed. It may be looked for in our next.

#### WHAT IS PHRENOLOGY?

PHRENOLOGY is a science and an art. As a science, it teaches that the mind acts through organization or bodily instrumentalities; and also its relation to whatever else exists.

The term "Phrenology" means, strictly, Science of the Brain. This term, in itself, relates only to the immediate material animal organ and instrument of the mind. It is, however, proper enough; for it is the special characteristic of Phrenology to take the brain into the account—to take the common-sense and practical view which looks at the mind, not as it ought to be, nor as it may be claimed that it must be, but as it is. Mind *must* (to us who are in the flesh) act through a material instrument. Other mental philosophies have not sufficiently considered this, nor the necessary limitations from such an instrument upon mental action, nor the indications derivable from such an instrument about mental action. As these limitations and indications are of the very utmost importance, and as their introduction with their right dignity into mental science totally revolutionizes it, and makes it for the first time worthy the name of a science, it is eminently proper that they should characterize the name of the science in its new shape.

Every science has its corresponding art. The principles of science, when modified into application to the practical demands of life, become the rules of their corresponding art. Thus, it is a scientific principle that heat expands bodies and cold contracts them. A corresponding

rule in the mechanic art of the wheelwright is, to make his wheel-tire a little too small, then to heat it, and slip it on over his wheel. Thus he employs an immense natural force to compact and strengthen the wheel, in binding the woodwork together by the contraction of the tire as it cools. There is, in like manner, an art of Phrenology.

Phrenology, as an art, consists in judging from the head itself, and from the body in connection with the head, what are the natural tendencies and capabilities of the individual. The practical uses of this art are many. They consist in applying to the practical needs of life the principles of phrenological science. For instance, it is a principle of Phrenology that, all other conditions being the same, the largest brain is the best. In selecting a clerk, therefore, or a lawyer, or a helper, or counselor of any kind, he who practices the art of Phrenology would choose out of any two or more him with the largest head, *provided other conditions, such as shape, etc., were equal*. Mistakes would sometimes occur in applying this rule, but in the long run it would be found correct.

Again, it is a principle of Phrenology that there are separate mental faculties. It is another, that these faculties may be dealt with, trained, or neglected, separately. It is another, that where faculties are defective or feeble, their defect or weakness can commonly be made up for by the employment of some other faculty or faculties. It is easy to see that these principles, reduced to rules, would form a very important part of a system of education, particularly of self-education; for evidently an intelligent person, trying one combination of faculties after another, will be able ultimately to exercise himself in exactly such habits of thinking and feeling as will best make up for the points in which he is wanting. If, for instance, he knows that he is deficient in Cautiousness, he can cultivate habits of forethought, reflection, recollection, and observation. This procedure will use Causality, Comparison, Eventuality, and Individuality to do the work of Cautiousness, and will, at the same time, tend to stimulate and strengthen the faculty of Cautiousness as a separate instinct.

The science of Phrenology is based upon observation. Its principles are simply the recital of truths which lie



open before every man's eye. It is therefore as capable of demonstration as chemistry or natural philosophy. In this it differs entirely from all previous systems of mental science. These have been based upon *a priori* assumptions (that is, things taken for granted) to begin with. Having thus the radical imperfections of mere human conception in their very rudiments and seeds, they have been muddled, visionary, unpractical, sophistical, unprogressive, and useless, even almost as much as the verbal scholastic philosophies of the middle ages.

Phrenology does not now claim to be an entirely completed science. As far as it has now advanced it consists as a science of two parts, viz.:

1. A system of physiological facts and their corresponding mental phenomena.
2. A system of mental philosophy deduced from these facts and phenomena, and from other facts and phenomena related to them.

The chief principles of the basis or fundamental or physiological part of the science of Phrenology may be stated thus:

The brain is the organ of the mind.

Other things being equal, the size of the brain is the measure of its power.

The conditions which govern brain-excellence are: Quantity—that is, size; quality—that is, fineness or coarseness, laxity or tenseness of fiber, etc.; distribution of mass—that is, regional proportion; and relation to the remainder of the body—that is, comparative size of brain and body, effect on brain of texture of body, disease in body, etc.

The mind does not operate as a unit, casting itself wholly now into intuitions, now into passions, now into reasoning, now into worship, now into imaginings, and so on, thus undergoing modal changes of a single totality. It consists (speaking of it always as an embodied intelligence, and of its operations as performed exclusively through corporeal instruments) of a set of faculties, arranged for cognizance of whatever exists, or communication with it, or judgment and action upon or with reference to it.

These faculties are not far from forty in number, so far as known.

Each faculty has a separate special function.

The functions may be classed together

as groups, corresponding to the situations of their organs in the brain. The brain may thus be considered regionally as well as organologically.

The doctrine that size is the measure of power applies to the regions and organs of the brain separately as well as to the brain as a whole. Accordingly, each faculty, or group of faculties, may be possessed by different men in different degrees, and the same man may have the different faculties in different degrees.

Each faculty is susceptible of improvement or deterioration, and may be strengthened, perverted, neglected, or weakened.

The organs of the brain need not be enumerated here. The regions into which they are distributed may be thus stated, not with ultimate scientific perfection, but as a sufficient, obvious, generally correct, common-sense arrangement:

1. Animal, domestic, and propelling faculties, in the hinder and lower part of the head.
2. Selfish faculties, at the sides of the head.
3. Intellectual faculties, in the front part of the head; and
4. Moral and religious faculties, in the upper part of the head.\*

The chief basis-principle of the mental philosophy of Phrenology is, that each faculty is in itself good, and given for good. The improvement of man, therefore, does not imply the extinction, or distortion, or stunting of any faculty, but the culture needed by each, the harmonizing of all, and their pleasant action separately or together, in due subordination, and with the right degree of activity.

THE TEMPERAMENTS indicate the different qualities and conditions of the body. A knowledge of Physiology enables us to determine the temperaments, and their relative effects on character; and also the health and strength of the organization, whether good or bad, weak or strong, coarse or fine. Let it be remembered that the *quality* of the body and brain has as much to do in determining their strength and power as the size and *quantity*. The temperaments are modified by our modes of life. If we subsist on pure and healthful food, our temperaments will be fine; if we feed on gross substances, the temperament becomes coarse.

\* For the geographical divisions of the head, and for the location of the different Phrenological organs, see the ILLUSTRATED SELF-INSTRUCTOR, or the BUST approved by Messrs. FOWLER AND WELLS.

## THE WAR—ITS CAUSE.

In another part of this paper is a portrait and phrenological estimate of General Robert E. Lee the chief of the rebel commanders. The printing of that article, which we expect to follow with accounts of other prominent rebels, affords a proper occasion for a brief statement of our views about the war. Such a statement would be unnecessary on any merely political question. But our field of discussion has too much to do with real life and practical interests, with the condition and progress of the nation and of its individuals, to permit us to be silent about a war for and against the very existence of our nation. We think it a duty, and this a proper time, to make up our record.

Our war is not a war of one nation against another, nor of one race against another; for we have lived within one political organization, and are for the most part of one common origin. Nor is it a war of one king against another. It is a war of principle; of one social organization against another, within the same nation; of a community essentially aristocratic, and purposing an aristocratic nationality, against a community essentially democratic, and purposing a democratic nationality. It is a war of slave labor against free labor. Had there been no slavery in America, there would have been no war between North and South. In all other things, our preferences are one. Slavery alone is inimical to our Republican institutions. Slavery and democracy can not dwell together. There was, is, and always must be an "irrepressible conflict" between them. One or the other must give way. In the Southern States, where children have been born and brought up under the influences of the "peculiar institution," the people have been taught to believe that slavery is the normal condition of the negro. They did not all think alike, it is true, for now and then one of the masters emancipated his slaves, but many, indeed most slaveholders who were born to it, regard it as Scriptural, and justify it on religious grounds. In as much as this is so, and as, besides, slavery was admitted to be constitutional, protected by the laws of all the States and by the General Government, it is not surprising that they should regard it as right. It is this conviction which makes them take up arms and risk their property and their lives in its defense. Let us state the question which led to our present differences of opinion. We grant, to begin with, that the South was sincere in the conviction that the North intended to prevent any further territorial spread of slavery. This is the way the matter stood. The North and the South were joint partners. They each owned the ground they occupied. The South believed in slave labor; the North in free labor. Besides the ground then in use, for farms and plantations, they owned, jointly, a large territory, not yet brought into use or put under cultivation. This territory was owned in common by Northerners and Southerners, and the planters wished to convert it into slave States, while the farmers wished to make it into free States. Until the Kansas trouble in 1856-57, the South had had a full share of such new States and Territories as were erected. It was at about this period that for the first time



the North began to make a firm stand upon the principle of not permitting any more slave States, *because it is wrong*. Upon this platform, the North carried the day in Kansas, making it a free State in spite of the organized military opposition of all the western part of Missouri, its bordering State, of the help of all the South, and of the heavy hand of the United States Government, often thrown into the scale on the side of slavery.

Then came the struggle of 1860 for the Presidency; in which Mr. Lincoln may with accuracy enough be considered the representative of the determination of the North to permit no more slave States. Against him as such representative, and against the whole rising tide of Northern anti-slavery opinion, the South rebelled, withdrew from the Union, formed a confederacy, and levied war and opened war upon the United States.

To acquiesce in these proceedings would have been to violate the sworn obligations of our rulers, and to give up at once and forever the nationality of the United States.

Our Government adopted the only course compatible with the authority it was sworn to exercise, in the protection and defense of national existence, national honor, and national rights and duties. The two parties were arrayed against each other. The stakes were, the establishment of a new power based on slave labor on the one hand, or the re-establishment of the Union on the other. Thus far, there has been no direct military interference by European powers; but England and France as nations have, from the first, steadily and all but avowedly rejoiced in the prospect of the disruption of the great republic, have given immense moral aid and sympathy to the rebellion, have hastened to give it all the life safely in their power to give, by their quick recognition of the rebels as belligerents, and have furnished to it, above all, a fleet, equipments, crews, and naval refuge and aid, in a manner unfriendly beyond the possibility of concealment, not to mention the blockade-running speculations of English merchants besides.

The course of the war thus far has been, on the whole, one of steady progress by the United States. The national armies have from campaign to campaign occupied one post after another, one city after another, one State after another. Not one single post, city, or piece of ground has been surrendered back to the rebels after being once thoroughly rejoined to the Union; not one city, or fort, or position surrendered, which was of significant importance in the war. There is not the least reason to doubt that this victorious career will steadily continue. Our noble republic, the one visible hope of freedom in this world, will be re-established in fairer form and more perfect beauty than ever. And this done, a vast new truth will have been born through blood and pain, into the conscious world of man, into the commonwealth of nations. A democracy, INTELLIGENT AND GOOD, self-governing and self-controlling, is the strongest nation the world ever saw, the richest, the safest, the happiest.

MAN is not *fated* to be good nor bad; but is so organized that he may be either, *i. e.*, he may live a virtuous or a vicious life—it is optional with him. He may rise or fall, be temperate or intemperate, true or false. He may make much or little of himself, and Phrenology explains how.

## PHRENOLOGY AND CHRISTIANITY.

A CERTAIN religious newspaper of this city has for years exchanged with the AMERICAN PHRENOLOGICAL JOURNAL, and has been patronized by its advertising to some extent. All at once, a little while ago, it cut off the exchange, refused our advertising patronage, and at the same time accused us in an editorial article of "frequent slants at the religion of the Bible," and of teaching a "science, falsely so called;" and of teaching "German rationalism and pantheism," and of what is out of "harmony with the faith of the Christian world," and of being "a snake in the grass."

We are far from complaining of this conduct. If we are what was thus said, we deserve it. If not, it will help us, not harm us. If this treatment of us was, as we think, undeserved and unjust, and the charges made untrue, we suffer that sort of intolerance which, by a law as certain as gravitation, injures the perpetrator and benefits the victim. It is therefore neither in complaint nor unkindness that we are speaking on the subject. We discuss it purely as an occurrence in the history of mental philosophy, and we think we can thus make it interesting and valuable to our readers, as much so as if it had happened to some other than ourselves.

The known connections and harmonies of one branch of human knowledge with another are every year more numerous and more significant. Nowhere is this fact more noticeable than in the case of theology and natural science. One of these is the theory of God and our relations to him, the other the theory of matter, and its actions and changes. These two departments of human knowledge lie at its extremes, and their harmony is therefore the more interesting.

Natural science can never hope to reach and deal with the infinite God. Natural science classifies, and arranges, and traces the connections of things. It shows the cause of this and that. Soon, perhaps, it shows a real instead of some previously but mistakenly accepted cause. Ever and anon it reaches back one step; succeeds in apprehending and stating a cause one step farther back than has been stated before. Yet in all this, as one of the greatest of human thinkers said, it seems to be only playing with the pebbles on the shore of the infinite ocean. It does not appreciably advance toward any bridging over of the vast chasm between what is created and the Almighty God, Eternal and Infinite.

For instance, Copernicus reached a new step upward in the chain of causes, when he showed that day and night come from the earth's revolution round the sun, instead of the sun's round the earth. Newton reached another in the same direction when he showed that this revolution, and all the heavenly movements too, were results of the single force called gravitation. Science is, even now, intently striving at still another, which, as its profoundest thinkers imagine may show that gravitation, heat, light, magnetism, electricity, cohesion, and chemical affinities are all phases of one and the same vast mysterious power. But if science shall establish this, will it have found out God? No; no more than Copernicus did. No fullness of apprehension about his works will enable mere human in-

telle to speculate Him out, to analyze and state Him. The infinite gulf is nowhere between any two parts of what He has created; it is between all creation and the Creator, remote and incomprehensible, except so far as He has expressly revealed himself to man.

As science advances, history shows that at each new step two kinds of minds invariably show diverse tendencies. There is always one class stimulated by the new discovery toward a godless materialism, and another, repelled by the new discovery toward unconditional *a priori* rejection of it, on account of its imputed inconsistency with religion. Thus, in the middle ages, their division was so clear that everybody knows that any investigator whatever in natural science or mechanic art was at once reputed to be a sorcerer and given over to the devil. Pope, philosopher, friar, printer, physician, naturalist—Sylvester II., Albertus Magnus, Roger Bacon, Faustus, Avicenna—all were sent to the devil one after the other. Later ages saw the same thing repeated, according to the manners of the time. Newton was called atheistical. Galileo was accused of heresy. Jenner was furiously assaulted for imputed violation of God's will in presuming to protect mankind against a plague ordained of God. Brindley, the civil engineer, was in like manner attacked for interfering with the divine order of things by making rivers go where God had not led them.

The present century also, according to its manners, displays the same tendency. Both sides of it are exhibited with striking distinctness, in the matter of geology, and in that of mental philosophy. In both of these it is true that the progress of science has induced in certain minds a materialist and even atheistic belief. In both, another class has been stirred up to unconditional rejection of new knowledge, on the ground that it made claims inconsistent with religion.

If such minds have done wrong in thus acting, it has in both cases been the result of natural tendency or training, or both, and is to be considered rather a misfortune than a fault. To thus reject new scientific statements, it is evident that it is necessary to avoid examining the question whether they are true. It is necessary to say *that, they can not be true*, to begin with. Thus, the geological notions about the great age of the earth were unconditionally rejected by an argument like this: "This new statement makes the world hundreds of thousands of years old. This can not be true, because the Bible history of the world only allows six thousand years to the creation." Yet that geological discovery was only ascending one step in the chain of created causes, by assigning long periods of time as a newly discovered cause, and was entirely in harmony with God's truth in the Bible, as well as with his truth in the rocks.

Exactly in like manner has Phrenology been treated. It has been rejected by an argument like this: "Phrenology makes the mind act in separate faculties, by innate tendency, through portions of brain set apart for each faculty. This is inconsistent with the established theology about inbred sin and free-will, and therefore it must be false." To examine whether the facts claimed by Phrenology were as set forth, was exactly what the objectors would not do, or if they did, it was with predetermination to condemn. But Phrenology is true. God has made the brain for the special organ of the mind. And such as He has made it He has also made it in harmony with His revealed word and works. The truth in mental philosophy and the truth in Scripture are at root one. This is the very glory and strength of Phrenology.

All that we insist upon is, that the truth be sought. The question is this: Are the claims of Phrenology true? It is not, "Must they not be false, as inconsistent with the other ideas in which we have been trained up?" To condemn in that manner is as if the judge should begin his proceedings by ordering the executioner first to hang the prisoner.



## Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

ENOCH ARDEN, ETC. By Alfred Tennyson. Boston: Ticknor & Fields. 1864. Price, \$1 25.

The leading poem of this volume is a rhymed romance of singular beauty and of great power and pathos—one of the laureate's best productions, and that is saying enough. It is followed by "Aylmer's Field," "Sea Dreams," "The Grandmother," "Northern Farmer," and a number of short & miscellaneous poems. Mr. Tennyson announces it as his wish that with Messrs. Ticknor & Fields alone the right of publishing his works in America may rest. It could not be in better hands, as their style of "getting up" the valuable works they issue is as nearly faultless as the best paper, printing, and binding can make it.

A SUMMER CRUISE ON THE COAST OF NEW ENGLAND. By Robert Carter. Boston: Crosby & Nichols. 1864. Price, \$1 50.

A pleasant book to read during a summer vacation, and especially on the sea-coast. It is written in an unpretending but very pleasant and lively style, and is not without its value as a contribution to Natural History, the information it contains being always reliable and often novel. Any one interested, either as a naturalist or as a sportsman, in the nature and habits of fishes and waterfowl, will be delighted and instructed by the perusal of this book.

NAOMI TORRENTE: the History of a Woman. By Gertrude F. de Vingut. New York: John Bradburn. 1864. Price \$1 50.

We have found time as yet to do no more than merely glance over a few pages of this attractive volume, which we judge to be a semi-autobiographical romance written with a good deal of power, and revealing much of the soul-life of a woman who "has lived, loved, and suffered" as only highly organized beings can. We may after reading it (as we hope to) speak of it again.

FAMILY HOMEOPATHY. By John Ellis, M.D., Professor of the Theory and Practice of Medicine in the New York Medical College for Women, etc. New York: John T. S. Smith and Son. 1864. For sale by Fowler and Wells, 389 Broadway. Price, \$1 75.

Those who desire a reliable guide to the administration of homeopathic remedies in domestic practice, will find this one of the best if not the very best work extant. Its descriptions of diseases and its directions for treatment are very plain, and as full as it is practicable to make them in a work of the kind. The author is very favorably known from his excellent work on "The Avoidable Causes of Disease," which we can commend to all, whether homeopaths or not.

THE LADIES' REPOSITORY. A general Literary and Religious Monthly Magazine for the Family. Rev. J. W. Wiley, A.M., Editor; Poe & Hitchcock, Publishers. Cincinnati, Ohio. Terms, \$2 50 a year.

Among all the religious denominational magazines, this, issued by the ever-zealous Methodists, is one of the best. Under the late able editorial care of Rev. Dr. Clark—now bishop—it attained great and deserved popularity, and we doubt not the selection of the present editor, Rev. Mr. Wilkey, for the same post, will prove every way satisfactory to the large public interest. Among so many contributors, including the ablest writers of the Methodist church, it is not at all surprising that there should be found now and then one who should still remain uninformed in regard to the truth and utility of Phrenology, *viz* the one who lately gored so unmercifully truth and error alike, in his attack on various humbugs. We are charitable enough to attribute to him good motives, though we think, judging from his article, that he is slightly dyspeptic and not without prejudice.

THE ELECTRO-HYDRIC PRACTICE, ETC. By J. B. Campbell, A.M., M.D., etc. Cincinnati, Ohio. Published by the Author.

This seems to be an exposition of a new system of medical practice combining electricity, water, and a moderate use of drug remedies. The author is President of the Electro-Hydric Medical College, Cincinnati, Ohio.

NEWSPAPERS SUSPENDED.—The Round Table and The Herald of Progress. Reasons, the war, high price of paper, and increased cost for manufacture. Unless there be a change soon, others must follow suit.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting.

FIRST PRINCIPLES OF A NEW SYSTEM OF PHILOSOPHY. By Herbert Spencer. Price, \$2.

ANNUAL OF SCIENTIFIC DISCOVERY; OR, YEAR BOOK OF FACTS IN SCIENCE AND ART. By David A. Wells, A.M., M.D. Price, \$2.

MAINE WOODS. By Henry D. Thoreau. Price, \$1 50.

FROM CAPE COD TO DIXIE AND THE TROPICS. By J. Milton Mackie. Price, \$1 50.

SAVAGE AFRICA. By W. Winwood Read. [A gossip narrative of a tour in Equatorial, Southwestern, and North-western Africa.] Price, \$3 50.

A WOMAN'S PHILOSOPHY OF WOMAN. Being an answer to Michelet's celebrated works, "Love" and "Woman." Price, \$1 50.

OUR BOYS. The Personal Experience of a Soldier in the Army of the Potomac. By A. F. Hall. Price, \$1 50.

THE VEIL PARTLY LIFTED AND JESUS BECOMING VISIBLE. By Rev. W. H. Furness (Unitarian). Price, \$1 25.

NEW MUSIC.—WILLIAM A. POND & CO., No. 547 Broadway, New York, have just published in sheet form "Good Night and Happy Dreams," a fine melodious "good night," arranged as a duet for soprano and contralto, by J. R. Thomas, words by George Cooper. This is really one of Mr. Thomas' happy ideas, and deserves a goodly share of popularity. "I Have so Much to Tell," a song with pleasing strains by J. R. Thomas, poetry by William Downing Evans. "Wake from thy Happy Dreams," an easy melody well married to the poetry, by J. R. Thomas, words by George Cooper. "Electric Polka," by Harry Sanderson, so successfully performed by the author and L. M. Gottschalk.

From HORACE WATERS, 481 Broadway, we have received the following patriotic and other songs: "Friends of the Union," a fine rallying song written by Mrs. M. A. Kidder, and adapted to the celebrated "Pirate's Chorus" from the "Enchantress," by M. F. H. Smith. "I'm Willing to Wait," words by Mrs. Kidder, music by Mrs. Parkhurst. "Dying Soldier Boy," a ballad by Louise, music by W. Virgil Wallace. "When Dear Friends are Gone," a pretty little song by the late S. C. Foster. "No Slave Beneath that Starry Flag," written and dedicated to the Hon. Henry Wilson, U. S. Senator from Mass., by Rev. George Cansing Taylor, music by Mrs. Parkhurst. "Come into the Garden, Maud, No. 19 of "Vocal Beauties," a cavatina from Balfe, poetry by Tennyson. "Let me Die with my Face to the foe," a neat and pleasant little quartette, stirring words adapted to simple and pretty music, by the celebrated patriotic song-writer and singer, James G. Clark. We have only to say that this quartette is characteristic of the author. "Norah, Dearest," No. 25 of the "Sunnyside Set," by James Bellak and Mrs. Parkhurst, an easy march in G for beginners. "My Janie is a Soldier Brave," song and chorus, by W. Virgil Wallace.

We have three other songs written by Mr. Clark which should have been noticed before. "I Live for those who Love Me." "We shall be Known Above" song and chorus, published by Oliver Ditson & Co., Boston. "The Children of the Battle-field," published by Lee & Walker, Philadelphia. This has already become quite popular, being widely known as the "Prize Poem." The words and music are full of meaning.

We have also received from Messrs. WILLIAM HALL & SON, 543 Broadway, New York, the following pieces: "La Colombe" (The Dove), petite polka, by L. M. Gottschalk. This is certainly a very beautiful and original "polka idea" by this celebrated composer. It is quite brilliant, and, we may say, comparatively simple considering the source, at once playable and danceable, and fresh from the pen of the composer. We anxiously look for more of his polkas. "By the Sad Sea Waves," a reverby by Richard Hoffman. We thank him for this stroke of his musical pen in these times when composers are so prolific in "quavers" if not in melody. It really seems a sweet relief to one to play this quiet, tranquil reverby. We speak more particularly of the mind and not especially of the fingers. In this piece he adds a bright jewel to his already sparkling crown of popularity. It should grace the music-stand in every drawing-room. "Illusions Perdues," ca-

price for the piano, by L. M. Gottschalk. An andante in E and D flat finely and pleasingly arranged, containing some beautiful chords and "Gottschalk crescendos." As the name implies, he has endeavored to delude the attentive listener with concealed and delusive melodies ever and anon darting out from their choral ambush, and he has so beautifully interwoven them that we feel half constrained to confess we rather like delusions or "illusions," particularly Gottschalks. "Let me Die with my Face to the foe." This forms the fifth number of the "Gems of War Ballads," composed by Elbridge G. B. Holder, and dedicated to Mrs. Gen. U. S. Grant. "Turn me over, let me die face to the foe," were the last words of the gallant Brig. Gen. James C. Rice, who fell at the head of his command in May last, near Spotsylvania Court House, Va.; being the same as those of the great Greek general "Epaminondas." The music and words are well adapted to each other, and both are exceedingly pretty and full of meaning. "Road to Richmond, Previously for do War an Previously Arterwards," an amusing comic song by Dan D. Emmett, each verse ending with a "darkey breakdown." "A Sweet Brier Rose is my Molly," a song for contralto or baritone, music by E. G. B. Holder, words by Kate J. Boyd. "In this Beautiful Land of my Dreams," written by Kate J. Boyd, music by E. G. B. Holder.

HAVE YOUR LIKENESS TAKEN.—There is a charm, an indescribable satisfaction in having the likeness of one we love, be it father, mother, brother, sister, son or daughter. The soldier in the field, the sailor in distant seas, the traveler in strange lands feels never quite alone when he has with him the likeness, even the "carte de visite" of the loved ones. The wounded soldier on the battle-field, whose life-blood is trickling to the ground, clasps the dear object to his heart as though it was the original, and invokes the good spirits to bear him hence on the wings of love to realms beyond this mortal strife. The image—likeness—of his dearest friend is the last earthly impression left on his mind.

WHERE TO GET THE BEST.—There are good artists in all the larger towns and cities. Many pursue the calling with only mercenary motives: "How much money can I make out of it?" They are only machines, adding nothing to the art, but using it for their own low purposes. Others, who have a genuine love for art, feel a real pleasure in watching all the processes from a proper seating, securing a natural expression, and developing the picture. Such persons are adapted to the beautiful art they represent. They seem to put their souls in it, and of course succeed in getting patronage, fame, and fortune.

In New York there are hundreds devoted to Photography, and never before, since the discovery of the art, were they more fully employed. In some of the best establishments it is necessary to make special appointments to obtain sittings, so crowded are they with applications. In naming a few of these, we do not pretend to record them according to the order of merit, but simply to indicate to our readers where they may be sure of getting the best service as an equivalent for their patronage.

On Broadway, a few doors from the Phrenological Cabinet, at 411, are the rooms of Mr. ORMSBEE, formerly from Boston; Mr. BRADY is at 785; Mr. ROCKWOOD at 839; Messrs. GURNEY at 707; Mr. FREDERICKS at 587; Mr. HOLMES at 599; Messrs. MEADE at 233, near the Astor House; Mr. ANSON at 589. All these, and many others, are on Broadway. We have named only those with whom we have had personal interviews, and whom we believe to be at the head of their calling.

Reader, have your likeness taken; you will never be younger—perhaps never better looking, and life is uncertain; and though you may leave money, lands, or other property, nothing would be valued more, or more likely to be handed down to your posterity than a good likeness; and may we not add, a carefully prepared and correctly written analysis of character to accompany the likeness; as you please about this—but be sure, at all events, to have your picture taken.

WORDS OF CHEER!—Our kind patrons will please accept our warmest thanks for their congratulations and words of encouragement on the enlargement of the JOURNAL. Every post brings us letters with both kind words and inclosures, testifying the good wishes of the writers. We pause to give thanks; and then resume our labor of love.

MR. D. G. DERBY.—We wish to obtain his address. He was in Kansas when last heard from.





PORTRAIT OF GENERAL LEE.

## ROBERT E. LEE.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

[In publishing descriptions of persons in rebellion against our government, we do so with a view to interest our readers. We entertain no prejudice and no malice against persons, however much we may regret their errors of judgment, and causes which lead to estrangement, contention, and war.

We may properly here say a word upon the chief general, of practical truth in mental philosophy, which the subject of the following article illustrates. That truth is this: The noblest social qualities, the largest and finest intellect, the most powerful energizing forces, the grandest powers of conception, combination, and execution, are all together of little or no value to guide or keep their possessor right on a question of morals. The man may possess powers of the highest grade for mastering and using the material truths of applied science; for arraying material or human force in such forms and wielding it in such modes as may best accomplish a desired purpose; for attracting to himself the regard and respect of all, both by grandeur of intellect and by loveliness of private character. Yet if the governing faculties—the ethical faculties—be deficient, this man has no security within himself against flinching away his whole life when the question arises before him, on which of two sides, opposed to each other morally, he shall use all these great powers. He whose ethical instincts are strong has such a security; not a perfect one it is true, but an unspeakably valuable one; one trustworthy to judge in a cause between right and wrong. Thus, when we look upon the grand, calm, thoughtful, kindly face of Lee, and note the lowness of the upper head, we instantly comprehend how, with all those splendid qualities, he could commit so monstrous an error as to throw them all upon the wrong side in the greatest question that arose before him and his generation for decision.]

## PHRENOLOGICAL CHARACTER.

The likeness of Gen. Lee herewith presented is said to be an excellent one. The position, however, is not the best for phrenological and physiological purposes, a three-quarter or a side view being better. The skillful reader of character will be able, however, to make out much even from this.

First, it may be observed that Gen. Lee is a large man and well built, each part being in perfect proportion and harmony with every other part and with the whole. The chest is capacious, the heart, the stomach, etc., are amply developed, and he is said to be the picture of perfect health and manly beauty.

The temperaments are well balanced, the vital and motive, however, predominating, with not too much of the mental; and he is naturally cool and

collected, rather than nervous, fiery, or fidgety. He thinks before he speaks, and looks before he leaps. His head is in harmony with his body, being large—even massive—and both long and broad. There is nothing pinched up, contracted, or little about him. He has been liberally endowed with all the natural talents vouchsafed to man; and in addition to this, he has been thoroughly educated, intellectually, religiously, and socially. If he is not a philosopher or a statesman, he is at least a first-class scholar, and would everywhere pass for a gentleman.

His intellectual faculties, without an exception, are prominent. Causality and Comparison are especially large, but Language is less conspicuous.

The moral sentiments, as a class, are scarcely full. Benevolence, Conscientiousness, Self-Esteem, Firmness, and Approbativeness are among the largest organs. Combativeness, Destructiveness, Secretiveness, and Cautiousness are full. The organs comprising the social group are also full or large, and he is affectionate, loving, and warm-hearted. As a citizen in civil life he was without reproach; as a military man he stands in the front rank. No one will dispute his ability in this department. Were he on the side of the Unionists instead of the Confederates, the entire North would be proud of him, and claim equality for him with a Napoleon or a Wellington. We claim for him only what Phrenology indicates and what he has proved himself to be. Nature made him a man, circumstances made him a slaveholder and a soldier. He answers well the ends of his creation and position. We are charitable enough to attribute to him no wrong motive, for we remember that George Washington was no less a rebel than is Gen. Lee, though on the side of freedom instead of slavery. But we may affirm, judged from our stand-point, that both he and all his associates have acted unwisely and from a mistaken judgment. May he see the error of his ways and correct them.

## BIOGRAPHY.

Robert Edmund Lee was born, in 1808, of an old English family which had been settled in Virginia for many generations before the American colonies separated themselves from Great Britain. He is a gentleman by birth, breeding, and social position. He was before the war a large landed proprietor; being the owner of Whitehouse, an estate formerly belonging to Washington, which is situated upon Arlington Heights, on the Virginia shore of the Potomac, overlooking the city of Washington.

Lee was regularly educated for the profession of arms in the United States Military Academy at West Point. He served with the Engineer Corps in the Mexican campaign. At the battle of Chapultepec he was severely wounded, and was twice promoted for conspicuous gallantry during that war.

In 1852 Major Lee was appointed Superintendent of the Military Academy; but three years afterward he was sent to Europe in company with McClellan, then a captain, as military commissioners to study the proceedings of the French and English armies in the siege of Sebastopol. On that occasion Lee was advanced to the rank of lieutenant-colonel of the 2d Regiment of Cavalry, and this was his position at the beginning of 1861, when the rebellion broke out. He was at San Antonio, in Texas, commanding his own regiment, when he heard that the State of Virginia had withdrawn from the Federal Union, and that the government was going to make war upon the seceded States, to force them to return to their allegiance. It was then that he decided to throw his sword and the weight of his influence into the scale on the side of the rebellion. His career as commander of the rebel army of Virginia is too well known to need special record here. It has been such as to win for him the admiration of his friends and the respect of his foes. Its end lies in the future, and we are not prophets.



PORTRAIT OF GEN. MCPHERSON.

## JAMES B. MCPHERSON.

The late General McPherson, killed during the advance on Atlanta, was a kindly, just, and intelligent gentleman, a brave and generous soldier, and a worthy citizen.

This young general possessed all the elements of true greatness. First, he had a large, healthy, and well-formed brain. Second, having lived a temperate life, he enjoyed good health. Third, the tophead predominated. Observe the great distance from the ear to the top of the head. His Benevolence, Veneration, Conscientiousness, Hope, and Spirituality were all large or full. He evidently inherited his mother's moral, social, and religious tendencies of mind. His Cautiousness was moderate. Indeed, it was the absence of this, probably, which cost him his life. He was full of energy, enterprise, and executive power. His brain was broad, long, and high. Had he not been trained for military life, he should have been educated for the bar, and through that for statesmanship. His intellectual faculties were amply developed; his moral sentiments were prominent, and his integrity and honor beyond question; his propelling powers were great, and no one doubted his courage or fortitude. In short, he was one of our most promising men. Had he lived to a reasonable old age—of which an excellent constitution gave good promise—he would have taken rank among the foremost men of the nation. Among all the losses caused by this most wicked rebellion, none will be more deplored than that of this brave, gallant, noble young officer.

James B. McPherson was born in Sandusky County, Ohio, in November, 1828. He was graduated at West Point in June, 1853, first in his class, and was commissioned brevet second lieutenant in the corps of engineers. From July, 1853, to September, 1854, he was assistant instructor of practical military engineering at West Point, and was engaged on the defenses of New York Harbor and the improvements of the Hudson River below Albany, from September, 1854, until January, 1857. He became full second lieutenant in December, 1855, was charged with the construction of Fort Delaware in the early part of 1857, and with that of the fortifications of Alcatraz Island, San Francisco Bay, together with military surveys from January, 1858, until August, 1861. In 1858 he was made first lieutenant of engineers, promoted to be captain, August, 1861, and put in charge of the defenses of



Boston Harbor from that date until November of the same year. He was appointed aid-de-camp to General Halleck, with the rank of lieutenant-colonel, November 12, 1861, and in the expeditions against forts Henry and Donelson he was chief engineer of the Army of the Tennessee. In May, 1862, he received the rank of colonel, and participated in the operations in the vicinity of Corinth. The same month he was nominated brigadier-general, and appointed general superintendent of military railroads in the district of West Tennessee in the June following. In October he was promoted to be a major-general of volunteers for meritorious services in the West. Since then he has been constantly in active service in the West, having charge of movements of great difficulty and importance, and securing a measure of success seldom attained by any commander.

General McPherson was killed on Friday, July 22d, 1864, by a rebel sharpshooter while reconnoitering the enemy's works near Atlanta, Ga. His division went into the terrible fight which followed with his name as a battle-cry on their lips, "REMEMBER MCPHERSON!" and were victorious.

## Patent Office Department.

The range of mechanical invention is a true index of human progress.

### S. NEWHOUSE.

THIS is a strongly marked countenance. The artist has evidently stretched or slightly magnified certain features which are out of proportion with the rest. The face is evidently long—so are the head and body, but we believe that the upper lip and the chin of the original are not quite so massive as that represented in the picture. Self-Esteem and Firmness are evidently large; but, judged by the face, those organs would be immense.

According to our reading, we find the indications of strong practical common sense; excellent



PORTRAIT OF S. NEWHOUSE.

domitable perseverance. Such a man, when cast upon his own resources, can make his way in life, overcome difficulties, and secure success.

### TRAPS AND TRAPPING.

AN article in the *Circular*, the organ of the Oneida and Wallingford Communities, has called our attention to a subject which will deeply interest many of our young readers of the masculine gender in all parts of the country, as well as the pioneers of civilization in the far West, where trapping is a business.

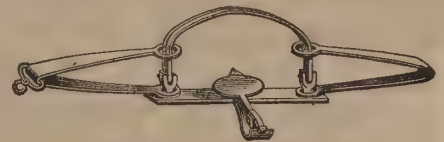
#### THE TRAPPER AND THE DUCHESS.

The writer in the *Circular* introduces his "traps" quite picturesquely as follows:

"Mount with me, friendly reader, the hippogriff of imagination for a trip toward the sunset. Away we speed, by the bustling towns and cities of the West, by the Gulfward-rolling Mississippi, by the fertile prairies of Iowa and the plains of

tains rise in desolate grandeur to a height of 15,000 feet. Dark forests belt the landscape, where streams, issuing from the deep gorges in the hills, break to the level of the plains below. Follow this rocky canon to where its stream and bed widen into a marsh. We are now among the haunts of the beaver, otter, and mink. We deem ourselves the only human visitants of this remote place. But look! a moccasin track in the sand tells us that some one has been here before us. Its course is toward the margin of yonder sluggish pool; and as we yet trace the steps with our eye, click! a clash of steel and the heavy plunge of an animal in the water, struggling between iron jaws at the end of an iron chain, tell at once the story of the Rocky Mountain trapper and his game.

"If not tired with this jaunt, allow a year to pass, and then, on the same handy roadster as before, fly with me a similar journey in the opposite direction. We alight at one of the great European capitals; let it be London. It is night; the glitter of gas and glass around us, the whirl of fashion and the roar of trade, with the miles of crowded pavement that stretch away on every side, almost obliterate the conception of such a thing as rural nature, to say nothing of primitive forest solitude. Here in the aristocratic West End, a mansion door opens; a lady, robed and protected à la mode (for the night is cool), and



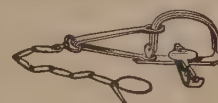
NEWHOUSE TRAP—THIRD SIZE.

attended by powdered footmen, advances, enters a coroneted carriage and rolls off to opera or court.

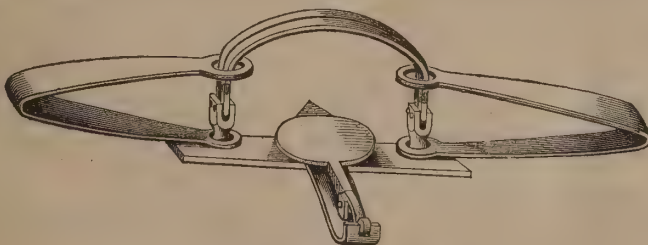
"Do you see any connection between these two incidents of antipodal real life? None is obvious, certainly, yet a contiguity of ideas is actually there; for that London dame this moment presses against her delicate cheek and neck the fur of the animal whose death-plunge we heard in the mountain-stream of the Northwest. Thus (such are the ties of mutual dependence among us all), between my lady, the duchess, and the Oregonian trapper, between the Saskatchewan and the Strand, there is a chain of relations of which the middle link, both locally and causatively, is the Oneida Community Trap Shop. If you had examined the trap whose snap was fatal to the mink on our first flight, and whose spoils you saw adorning European loveliness in our second, you would probably have found stamped on its steel springs the words: 'S. Newhouse, Oneida Community, N. Y.'"

#### HOW THE TRAPS ARE MADE.

The manufacture was commenced by Mr. Newhouse, a member of the Community, who had been long engaged in the business before joining, and who was, withal, a skillful and experienced trapper as well as an ingenious mechanic. The tools at first consisted of a forge and bellows, hand-punch, swaging-mold, anvil,



SMALLEST SIZE.



NEWHOUSE TRAP—SECOND SIZE.

lent powers of observation, great industry and perseverance, good mechanical abilities, with far more prose than poetry in the whole. The entire tophead—including Veneration, Benevolence, and Conscientiousness—is large. Had he been educated for the ministry, or for statesmanship, he would have taken a leading place. As now developed, he is a man of more thought than words, and of action rather than theory. It is an open, honest, candid, straightforward face, free from deceit, guile, or hypocrisy, and the better known the more trusted would it be. There is also a strong will, great love of liberty, a high sense of honor, much application, and in-

Nebraska, by the fringe of squatter settlements that bound civilization in that direction, and by the final hunter's cabin that projects, a faint landmark of repose, into the encircling wilderness. On again, five hundred miles farther—we are now among the buffaloes; and yet another five hundred in a northwesterly direction places us somewhere in the region of the head-waters of three, or perhaps four, great river systems—those of the Missouri, the Columbia, the Saskatchewan, and Mackenzie's River, having their several outlets in the Gulf of Mexico, the Pacific Ocean, the North Atlantic, and the Polar Sea. A wild and solitary place. On one side, snow-capped moun-



hammer, and file. The shop so established employed about three hands. The next year it was removed to a larger room in a building connected with water-power, and the number of hands was increased. Among them were several young men who, together with Messrs. Noyes and Newhouse, exercised their inventive powers in devising mechanical appliances to take the place of hand-labor in fashioning the different parts of the trap. A power-punch was the first machine introduced, and then a rolling apparatus for swaging the jaws. Soon it was found that malleable cast-iron could be used as a substitute for wrought-iron, in several parts of the trap. The brute of labor expended had always been in the fabrication of the steel spring, and this was still executed with hammer and anvil wholly by hand. Two stalwart men, with a two-hand sledge and a heavy hammer, reduced the steel to its elementary shape by about 120 blows, and it was afterward finished by a long series of lighter manipulations. The attempt was made to bring this part of the work within the grasp of machinery. One by one the difficulties in the way were overcome by the ingenuity of the machinists of the Community, until at length the whole process of forming the spring, from its condition of a steel bar to that of the bent, bowed, tempered, and elastic article, ready for use, is now executed by machinery almost without a blow of a hammer. The addition of chain-making (also executed mostly by machine power) makes the manufacture of traps and their attachments complete.

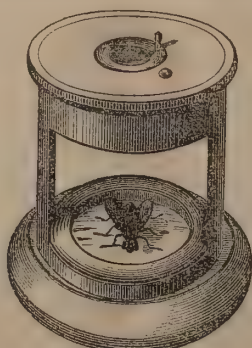
Six sizes of traps are made for the different grades of animals, from the musk-rat to the bear; and the number made during the last seven years is over half a million. The amount of American iron and steel used is over 300,000 lbs. annually. The Community are building, the present season, a new establishment on a water-power about a mile from their present works, which will enable them to more than duplicate their production.

The influence of these little utensils, now so widely used, on the progress of settlement culture and comfort will occur to every observer. It is the prow with which iron-clad civilization is pushing back barbaric solitude, causing the bear and beaver to give place to the wheat-field, the library, and the piano. Wisconsin might, not inappropriately, adopt the steel trap into her coat-of-arms; and those other rising empires of the West, Kansas, Colorado, Nevada, and golden Idaho, have been in their germ and infancy suckled, not like juvenile Rome by a wolf, but what future story will call the noted wolf-catcher of their times—the Oneida Community “Newhouse Trap.”

### NEW NOVELTY MICROSCOPE.

This new magnifying-glass, patented May 24, 1864, is partially represented in the annexed cut. Ever since the introduction of the Craig Microscope to the attention of the public, there has been an increasing demand for an instrument suitable for examining living insects, flowers, seeds, and other opaque objects. There is, it is true, what is called the seed microscope, but objects to be examined have to be put into it, and then there is no apparatus for confining insects within the focus, and it is worth but little for other purposes.

The aim of the inventor of the Novelty Microscope has been to produce an instrument adapted to the examination of living insects, and also to the greatest variety of other purposes possible; and in this he has certainly succeeded admirably. In the cut we have represented a circular porcelain stand, with the instrument upon it, and a fly confined ready for examination. The fly may be placed feet up or down, and all his motions may be accu-



NOVELTY MICROSCOPE.

ately witnessed. His feet and eyes may be seen to the best advantage. Insects are confined within the focus by a circular piece of glass spun into a brass frame; the under surface of the glass is sufficiently elevated, so that with a slight depression in the stand there is barely space for a fly to move freely in, but not enough to enable him to turn over. Nor is the above the only contrivance for confining and examining insects. The cover to the instrument has a circular opening in the bottom, and a glass confined above it, with free openings upon its sides; these side-openings are closed by a band around the cover, when the insect is being introduced, which can be shoved up so as to admit light freely when it has been crowded down by the instrument in contact with the glass in the bottom of the cover. This furnishes a splendid opportunity to examine insects. Also mounted microscopic objects can be introduced through the openings in the cover and examined, and they show very well indeed. So that it will be seen that even the cover for the instrument plays an important part, rendering the whole compact and every way convenient for carrying in the pocket into the fields, or on pleasure or business excursions.

Thus far we have spoken of this microscope simply as an instrument suitable for confining and examining insects; but by removing the circular brass frame and glass at the bottom, which can be readily done, it has a free field for examining any object, as good as any other microscope of the same power. The focus is on the lower end of the frame, so that if it is set on a level surface the object to be viewed is always in focus, and there is no need of searching for it, which is a very great convenience; and even in examining convex objects you are able to approximate the focus at once. If you wish to examine a concave surface, you have but to turn the instrument bottom side up and try for the focus as with other lenses. For botanical purposes—for the examination of whole flowers, seeds, and leaves, it is unsurpassed by any other microscope; and the same is true of opaque objects generally. It answers well for examining bank bills. Of course, its power of magnifying does not equal that of the Craig Microscope, and the latter will show many things too minute for the present instrument; yet this can be used in a multitude of instances and for many purposes where that is useless. Like the Craig Microscope, it is a source of instruction and amusement to all, both young and old. The lenses are plano-convex, and are manufactured by one of the best lens-grinders of our city; and take the instrument all in all, we doubt whether the reader can spend two dollars in any other manner which will give him more pleasure and profit than he will derive from its possession. The microscope is neatly put up in a paper box, with full directions for its use pasted on the box. It will be found advertised in another column.

**LOOK TO YOUR TEETH.**—Not for “the signs of character” indicated by large, small, long, short, regular and irregular teeth, which we intend to describe at another time, but to preserve them. Bad breath, headaches, weak stomachs, neuralgia, and so forth, often result from a mouth with a lot of rotting teeth in it. Neither pills, powders, plasters, bitters, cod liver oil, Turkish baths, wet sheet packs, bran bread, mineral waters, mountain air, nor the “all-healing balms” will touch your case while the mischief is caused by stinking rotten bones in the mouth, which were once called “beautiful teeth.”

Every sound tooth in the mouth of a middle-aged person is worth a thousand dollars! And we ought to be even more careful of and attentive to the teeth than of so much money. But who does this? How many who count their money very often, think to clean their teeth? There are not many who even know how properly to use the brush, and many of the brushes in use are most injurious to teeth and gums; so of the washes and powders. Acids to clean the teeth are sold which may, in a short time ruin the most beautiful teeth. Every person, old and young, should employ an intelligent dentist to examine, clean, and repair his teeth at least once each year. We have been led to these remarks by the following card:

J. W. Clowes, dentist, includes in his practice the treatment of alveolar abscess. The reproduction of osseous tissue, and the building up or Restoration in Gold, of the original contour of the natural teeth. Office, 145 West 42d Street, near Broadway, New York.

Dr. Clowes is the inventor of the Sap-Orine, intended to preserve the teeth, harden the gums, and purify the breath. It is the best thing for the purpose with which we are acquainted.

**HOW TO GET A PATENT.**—Inventors should read this Synopsis of Patent Law, which contains instructions as to cost, and how to proceed. Sent post-paid from this office for 10 cents.



QUESTIONS OF “GENERAL INTEREST” will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief, and distinctly stated, we will try to respond in the “next number.” Your “BEST THOUGHTS” solicited.

**“I WILL NEVER MARRY.”**—A subscriber, after stating his mental peculiarities, inquires:

Would I be likely to imagine that a young lady with whom I was conversing at a party, unintentionally and imperceptibly to herself, expressed by her looks and manner the idea that with me she would be happy; though she, like many young ladies, says she “will never get married?” which idea may arise from her having seen unhappy unions of near friends? Would not a person of my temperament be likely to be a long time in deciding whether he really loved a lady or merely fancied he did?

Ans. With large Self-Esteem and Approbation, we should say yes to both your questions. But the statement “I will never marry,” simply means, in most cases, not till a favorable opportunity offers, nothing more. All well-organized young ladies, and all young gentlemen also, who are not too bashful, look forward hopefully to the time when they may enter into this relation and become what they ought, good citizens.

**THE MITTEN.**—Several of my lady friends having read the article in the JOURNAL on “Giving the Mitten,” they wish to know what kind of a young man they may accept?

Ans. He should be religious, temperate, healthy, intelligent, industrious; having some visible means of self-support, and of suitable age to assume the duties and responsibilities of the situation. In addition to these, he should have a refined and cultivated taste; he should be just, kind, sympathetic, and affectionate. With these qualifications, you may not give him the mitten; but, providing you are “all right,” you may say yes to his application.

**JUSTICE.**—We thank you for your criticism. There have been many able writers on the same theme, for and against “Immortality.” We adopt the affirmative and stated our reasons therefor in the July number. Should we open the PHRENOLOGICAL JOURNAL to the public for the discussion of every statement we make, every opinion we utter, there would scarcely be room for us “to get a word in edgeways.” Hear us through. See Webster’s definition of physiognomy.



**A SHOWER BATH.**—Should the head be covered when taking a shower bath?

*Ans.* No, but it is not well to permit a stream to fall on the head any longer than simply to wet it. As a general thing, a hand wash of the entire body in the morning, on rising, is every way better than a more violent shower bath.

**BOOTS TO FIT.**—**SUFFERER.** Write to Dr. J. C. Plomer, Inventor of the Patent Last, Boston, Mass., and he will tell you where to get boots made which will fit, and not hurt the foot.

**MARRIAGE.**—**EDWIN G. Yes.**

**ICE WATER.**—**SUBSCRIBER.** Is it more healthful to eat a quantity of ice than to drink an equal quantity of ice water?

*Ans.* It may be less *hurtful*, as the shock to the stomach would be less sudden.

**SLEEP.**—**READER.** Is it best in sleep to lie on the back or the side, and if the latter, which side?

*Ans.* On the right side; on the left; and on the back.

**CHOOSING A WIFE.**—**CONSTANT READER.** Should a young man with light hair and eyes and being light complexioned choose for a wife one the opposite in these points? *Ans.* See answers to similar questions in previous numbers.

**HOPE, ETC.**—**R. D.** There is not a moment when I am alone but what I am thinking of the future, and laying out plans for future effort—why is this?

*Ans.* Your Hope is large and active, leading you to anticipate, and your reasoning organs being active, you plan in the direction of the action of Hope.

What organs are best suited to make a successful traveler?

*Ans.* All the perceptive organs, to give you a relish for seeing, together with an active imagination and plenty of energy.

Can you tell one's character from a correct photograph, and what business he is best suited to?

*Ans.* Yes. Our "Mirror of the Mind" will tell you all about it, and how to have the likeness taken. Send a three-cent stamp and we will forward it to anybody, the stamp being used to pay the postage.

**IN COMPANY.**—**J. C. R.** I never can enjoy myself in young company when any of my relatives are present. What is the reason?

*Ans.* Your question does not indicate what is the character of the unhappiness, and we can not therefore judge of its cause. It may arise from the manner in which you have been taught by your family and relations. Some have a natural hesitancy and modesty about expressing the private, interior feelings to blood-relations. We think this is common. Some are laughed at by their friends relative to social and love matters at an early age, and they thus become morbidly diffident in regard to that subject. Absence from home would tend to obviate the difficulty and overcome, or lead you to outgrow, that state of mind.

**PUG NOSES.**—What organs, mental and physical, should one who has a pug nose cultivate in order to make that organ Grecian or Roman?

*Ans.* By cultivating the whole nature, mental and physical, all the features become improved, the nose especially. A person of full growth and ripened age, say twenty-five or thirty, could not expect a little pug to become a large Roman or Grecian nose, but it will improve in appearance if it do not become all its possessor hopes; let him look in his children, born after such culture, for the realization of his wishes respecting the nose which he fan would see in his own.

**SERPENTS.**—**M. L. P.** Why is there such a repulsive feeling against serpents wherever the Bible is read? Is it instinct or is it education?

*Ans.* Something of both, we think.

**MIND AND SOUL.**—**W. J. M.** Is the mind and soul the same, or are they different?

*Ans.* See our answer to a similar question in our March number.

**PIMPLES.**—**G.** Pimples arise from impurity of blood or from torpidity or inefficient action of the depurating organs, particularly the skin. They can be properly and safely removed only by purifying the blood by right living, and by keeping the skin in a good condition by bathing, exercise, etc.

**DIFFERENCE IN SIZE.**—**F. W. L.** The right proportion would be for the gentleman to stand, say "half a head" higher than the lady. Slight variations from this either way would not be objectionable.

**SIZE OF HEADS, ETC.**—**J. B. Y.** Is a head measuring 23 inches large or small, weight being 145 lbs.?

*Ans.* Measure all the heads of persons with whom you are familiar and see how very few you will find 23 inches, and how many you will find 21 or 21½ inches, and you will have no occasion to ask the question.

What organs are necessary for a successful penman and bookkeeper?

*Ans.* All the perceptive organs, and good Constructiveness and Imitation.

**LYING.**—**A. P. L.** One of my acquaintances is a man who is termed a "liar." He tells the truth only when "a lie will not answer." What development or deficiency of the mental faculties causes this?

*Ans.* Some persons are organized in such a manner that deception seems natural to them. They have very large Secretiveness and small Conscientiousness, and if their culture and habits are not good they fall into the habit of lying. But the majority of persons who have the habit of lying are simply perverted in their faculties, as one is who is intemperate, profane, or licentious; and such persons often reform and become correct in conduct.

**CHOICE OF A WIFE.**—**W. H. M.** Would you advise a young man with light hair, blue eyes, and considerable predominance of the mental temperament, and a taste for mechanical pursuits, the sciences, and fine arts, to marry a young lady of nearly his own temperament, with the same color of hair and eyes, with taste for the same pursuits, their taste agreeing in almost every respect; or to marry one with an entirely different temperament, at the risk of less harmony of taste, thought, and feeling?

*Ans.* We deem *harmony* all important, but that does not imply *sameness*. We think some difference in temperament desirable, though where the temperaments are well balanced in both, a pretty close resemblance in this particular may be admissible.

**INKSPOTS.**—**SUBSCRIBER.** Is there anything to take inkspots out of woolen?

*Ans.*—The composition of all inks is not the same, and what will take out some inkspots will have little effect on others. Lemon-juice, liberally applied, will remove most kinds of writing ink, so will salt of sorrel (*oxalate of pot. ash*), but some stains require *oxalic acid*, which is more powerful. It may be applied in powder upon the spot previously moistened with water well rubbed in, and then washed off with pure water. It must be well washed out, for it is corrosive to all textile fabrics.

**DEFERRED.**—Several answers are crowded out, and will appear in our next.

## General Items.

**THE JOURNAL APPRECIATED.**—Words could not express my gratitude for the benefit derived in perusing your—should be—"world-renowned paper." "It has done all for me." By following its "gentle warnings," I have been lifted from the "depths of misery," yes! ignorance. It has made me "strong and self-sustaining." It has "taught me how to live;" it has made me a woman." Your "depth of thought and purity of tone" stands unequalled. I can only thank you for its "welcomed pages," but will endeavor to introduce it into the household of all my friends and acquaintance. Yours truly, NELLIE B.

**CONTRIBUTIONS FOR OUR CABINET.**—Notwithstanding the expense of furnishing room in which to exhibit, *free, gratis*, the numberless specimens of skulls, busts, and portraits of the virtuous and the vicious, the high and the low, the wise and the foolish, round heads and flat heads, we are always glad to receive rare specimens of crania, human and animal, from everywhere. From Dr. Hall, who recently sailed for the arctic regions we have the promise of additional Esquimaux skulls, and from travelers in the Rocky Mountains we are to receive choice specimens of the Flathead, Snake, Blackfoot, Digger, Sioux, and other Indians; and our explorers and sailors in distant seas will bring home rich ethnological treasures, which will still further crowd our well-filled museum. We must have more room, and in a fire-proof building, for this great collection. But send on the skulls. We will store them till we can place them on exhibition in a national cabinet.

**NEW YORK MEDICAL COLLEGE FOR WOMEN.**—

This institution, we perceive by the second annual announcement now before us, was incorporated in the year 1863, and was established for the purpose of affording the ladies of our country an opportunity to obtain a thorough medical education. The first course of lectures commenced in October and terminated on the first of March last, and was attended by eighteen students. Twenty-seven ladies, from among the most respectable and intelligent of our country, constitute the board of trustees. The advisory council is composed of thirteen prominent male physicians and citizens; the board of censors of three gentlemen and one lady physician. The faculty consists of three ladies and five gentlemen, and the course of instruction we are informed, during the past session was very satisfactory. The professors occupying the chairs of "Diseases of Women and Children," of "Physiology," and of "Anatomy" are ladies. We see by the announcement that an effort is about being made to establish a charity hospital for females, in connection with the college; and also that by the laws of the State the students of this institution are permitted to participate in all the advantages derived from an attendance at Bellevue Hospital.

It is well known to our readers that there has been for several years a growing sentiment in favor of female physicians, for the treatment of the diseases peculiar to women and young children, and that many of our most intelligent medical men advocate the thorough education of ladies in all the departments of the medical sciences, so that they may be qualified to act as physicians to their own sex. Although there are many opposers to this innovation, still the success of this class of practitioners makes it manifest that there is a demand for them. The present war is lessening the male population of our country, and is relatively increasing the female, and doubtless more will be left dependent on their own resources for a livelihood than heretofore.

It would seem, then, that here is a field of useful and honorable labor worthy of the attention of young ladies, and it may not be amiss for us to hint to parents and brothers who have daughters and sisters dependent on them, that pecuniary misfortunes or revulsions in trade could never reach the small outlay which would be necessary to give them the advantages of two or more full courses of lectures in the above institution, and that the knowledge thus obtained, even if they should never be under the necessity of practicing medicine, would add greatly to their accomplishments and usefulness in life. See advertisement.

## Publishers' Department.

**A NEWSPAPER OR A MAGAZINE, WHICH IS IT?**—With a cover, the PHRENOLOGICAL JOURNAL is rated as a magazine; without a cover, it is classed with newspapers, and postage is charged accordingly. The nature of its contents makes it a newspaper, in the same sense that the *Agriculturist*, the medical journals, the *Scientific American*, etc., are newspapers; while periodicals devoted exclusively to one subject, without a miscellaneous or advertising department, would not come under this head. We were not aware that covering, stitching, and trimming the JOURNAL made any difference in the lawful rates of postage. As at present, the postage is only one cent a number, or twelve cents a year, paid quarterly in advance, where received.

**TO BUYERS OF BOOKS.**—Paper and all book-making materials have such an upward tendency, that the price of books has correspondingly increased. The prices named in our book list are from necessity revised each month, and they hold good only for orders sent during the month in which they are published.

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"We are in great luck, we run on bravely in the night, and in the forenoon we sight the high land in Unst some forty miles off. The wind flags a little, but is still fair, and the sun is really broiling. Now the birds of Shetland come out to meet us, and we hail our Faroe friends in inverse order. There are shoals both of herring and mackerel about, and the birds, before they dive at our approach, turned up their eyes as if to ask, 'Pray whence do you come?' But what amuses us most of all is to see a seal, and one of the larger sort, gravely swimming by himself, with a resolute look, as if he had made up his mind not to stop till he reaches Greenland, at the very least. Perhaps he has quarreled with his wife and deserted her; perhaps he is only out like our friend on a summer tour, trying change of food and cold sea-bathing for his health; perhaps he is flying from his creditors and making the best of his way to the United States. Whatever the cause, there he is, and he is so bent on keeping a straight course that he will scarce turn out of our way. Magnus eyes him with great respect and fondness, and then says, 'The seals are a strange race. No one can altogether understand them. That Carle had quite a man's eye, and I'll be bound he could have hailed us if he chose. You know they were men once, the seals.' 'Yes, we have heard tell of this, but what does Magnus know about it?' 'Well,' says Magnus, 'I didn't see it myself, and so I can't see about it as if I did, but one believes many things one has never seen, and the parson says we must all live by

faith, and so I believe what I am going to tell you, and indeed we all believe it in Faroe.

"A while ago, thirty or forty years may-be, there was a man of Skufo who wished to get by night from that island across the firth to Sando, so he got into his boat, as the weather was good, and rowed himself over. When he was almost across, he came to a bit of sandy holm that was there, not far from the land, and he saw in the moonlight, for it was at the full, a lot of people on the holm. Well, it struck him as strange, because no one lived on the holm, and no one lives there now, but he thought he would just see what they were doing. He was a bold young fellow, whose heart never failed him, and besides, he had a head on his shoulders. As he pulled his boat up he saw ever so many sealskins lying on the shore, and as he went he picked up one and held it in his hand, scarcely knowing why. As soon as he got near to the folk, he saw they were all women, and some of them good-looking too, but just as he was going to speak to them, they all ran off down to the beach. He was not slow in following them, but they were faster than he was; may-be he was tired by the long row. But as he looked after them, he could scarce believe his eyes when he saw them each throw a sealskin over their shoulders, and lo! in a trice they were turned into seals, and dashed and splashed into the water—all but one, the best-looking of all, who stood there weeping on the shore, because she could not get her sealskin. When he reached her, she begged and prayed so prettily, and in such good Faroese, for her sealskin, that he had half a mind to give it her, but the more he looked at her the more he liked her, so the end of it was he tied the sealskin tight about his body, and put the lassie into his boat and rowed back home with her. Yes, all the way back, for he wanted to show his bride to his mother. Well, she lived there with them for a little while, for all the world like another woman, and when they wanted to have her baptized, she said she had been bap-

tized by their own parson in the sea. So they had her confirmed instead, and the end of it was, to make a long story short, the man married her, and she lived very happily with him. They had children, three or four, and folk began to forget altogether the strange way in which she had come among them. At last it happened one day, may-be just about this time of the year, the man was in his barley-field, which had ripened nicely that year for a wonder, and he was reaping it, and his wife was in the house, close down at the water's edge in Skufo, as all our houses are, and the bairns were playing about, running in and out of the barn.

"At last, one of them lifted up the lid of an old chest that was there and dived into it with its little hand, and pulled out an old moth-eaten bit of fur. Off it ran to its mammy to show her what it had got—"See, mother, what I have found in the barn!" But it was the wife's sealskin, and as soon as she saw it, all her old love for the sea came back on her, and she ran down with it to the beach, but before she went she gave each bairn a kiss. Just then the husband was coming home to dinner, and when he saw his wife running down like a mad thing to the water he ran after her, for he thought one of the children must have tumbled into the water. But however fast he ran, his wife ran faster still, and he only got to the strand in time to see her draw the old sealskin over her shoulders and jump into the sea and become a seal. Then he saw how it all was, and called after her and upbraided her for leaving her husband and children to go back to the seals, of whom he saw two swimming off with her. But they say a man never can get the last word with his wife, and so it was even then, for as she swam off she turned her head round on her shoulders and looked at him with her bright black eye and said, 'Ah! but I had a seal-husband in the sea before you stole my sealskin and carried me off, and here he is, and here he has been ever since, waiting for me till I could find my sealskin, and now I am going home with him to my first family, and you will never see me again, but do be kind to my children on land for my sake.' There, that is my story," adds Magnus, "and that is why I say seals are strange creatures, and that they can talk just as well as we, if they only choose."

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